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THE GOSPEL TRUMPET

DANIEL W. WISHER

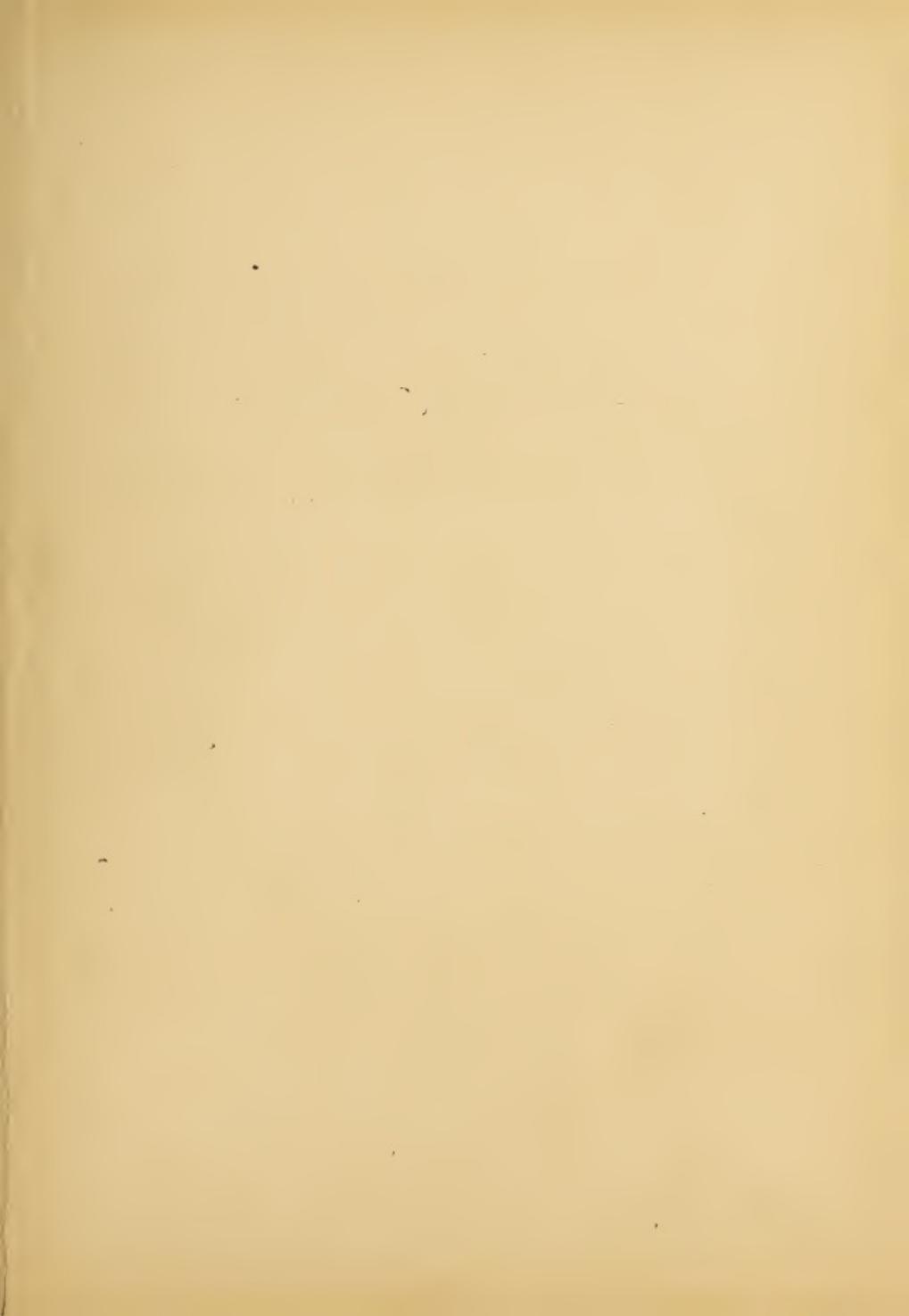
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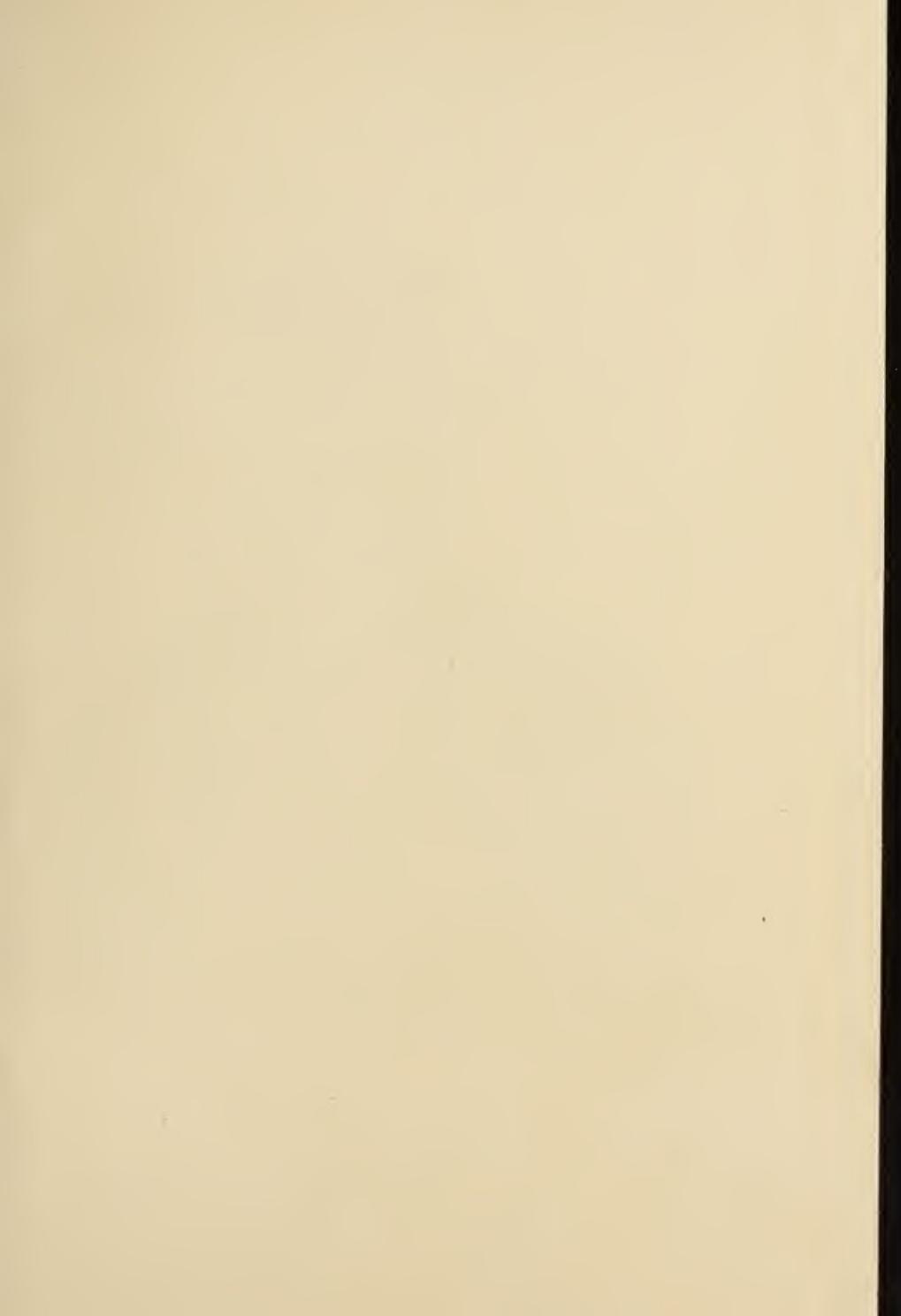
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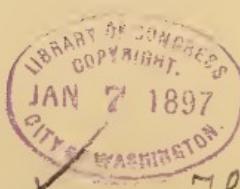
DANIEL W. WISHER.

Echoes from The Gospel Trumpet

THREE SERMONS
AND A PAPER

BY DANIEL W. WISHER

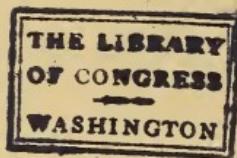
PASTOR OF
MOUNT OLIVET BAPTIST CHURCH
NEW YORK CITY



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By DANIEL W. WISHER

Press of
E. SCOTT CO.,
NEW YORK.

*To the sacred memory
of my*

BELOVED FATHER AND MOTHER

*DEACON THOMAS WISHER
MRS. ADELIA WISHER*

Of Norfolk, Virginia

To whom, next to Christ, I owe all that I am

INTRODUCTION.

REV. D. W. WISHER, Pastor of Mt. Olivet Baptist Church, West Fifty-third Street, New York City, the author of this little book, containing two of his Anniversary Sermons and an Educational Sermon preached before the National Educational Convention in Washington, D. C. All of these sermons are printed by an earnest request of which you shall read in this book, also a paper read before the Preachers' Union Conference in St. Marks M. E. Church, New York City, April 13th, 1896. "The way of salvation." He consented to put the above in print, and give it to the public. And I pray that it may do much good to the readers, and bring forth much fruit to the honor and glory of God. It may be of interest to readers, not personally acquainted with the author of this book, to have him introduced by a brief sketch of his life and work.

This I have been asked to do, by the author of this book, who is my beloved pastor, whose words reached my heart and brought me to the marvelous light of the Gospel. After coming to this country, I was baptized by him into the fellowship of Mt. Olivet Baptist Church, and was ordained from said church.

I know him, and have only known him to love him as a father and pastor and a Christian gentlemen.

In Virginia, the State that has given more Presidents to the Union than any other, and in the City of

Norfolk, Daniel W. Wisher was born on the 22d day of March, 1853, the time the sun was crossing the line that day. He is the son of deacon Thomas and Adelia Wisher. They were slaves. His father was the property of Dr. Wm. Seldon, and he bought his freedom. His mother was the property of the Quaker Cox, and they set her free at twenty-one years of age, according to their Christian belief. An aunt of his, by the name of Lucinda Anderson, who served in Admiral D. G. Farragut's family, on hearing of a boy child born unto her brother Thomas, went to the house and named him Daniel. Prophetically said, he shall be great, for he is a chosen vessel unto the Lord to do His work. The boy Daniel grew, and this was told to all the family and friends.

The old people, in that day of darkness and trouble, had great faith in God, and prayed nightly unto Him ; and taught their children the fear of the Lord ; and brought them up to love Him moreso than they do now a days. As soon as Daniel was old enough, his father, who was a Deacon and licensed preacher in the First Baptist Church on Bute Street, led him by the hand to the church and Sunday-school, and other churches where he would preach all the funeral sermons, and even in the sick rooms, and in old Hall's Jail, and it is said the boy Daniel took delight in going and always seemed interested in what his father was doing. His mother was a good old Methodist, and often carried Daniel with her to church, so one Sunday afternoon she had him sprinkled, and he wiped the water off of his head.

His Aunt Lucinda taught him to read before the war, on a quiet, and his father taught him to read the Bible.

This boy Daniel can tell many incidents that happened in his day during slavery. After Norfolk was captured by the Union troops, his father went and joined the Union army and went to war, and left little Daniel to comfort his mother. God cared for him and those he left behind, and he returned back home safely, and found his boy Daniel attending public school—which was opened by the Freedman's Aid Society of the North. He advanced rapidly, and entered the Duncan High School, and graduated there, and was prepared to go to Howard University, Washington, D. C., but was prevented by his father, who said it was time for him (Daniel) to learn how to work. And just before leaving school he was converted, at the age of thirteen, and was baptized by Rev. Lewis Tucker, who was pastor of the First Baptist Church, Bute Street, Norfolk, Va. He made known then his calling to the ministry, but many laughed to scorn, and even said his, conversion did not amount to anything, because he could not tell what others were saying of hell and heaven, and the devil, and many other things. His father encouraged him, and his aunt also. He was sick from the worriment of people with the old tales of nonsense, and he held fast to Jesus, and said he would trust God if all the world said he was wrong. His faith and love grew strong and stronger. His father put him to learn the painter's trade. He was a mild, gentle, and obedient son to his parents, even unto their death.

He failed not to read his Bible—that was his favorite book, as it is to-day. He was a lover of prayer meetings and his Church. The deacons of the church gave him, as they called in that day, God-speed. His first place, after having spoken in the prayer meeting of the church, was to go out to the Almshouse and talk to the poor people. His fame grew as well as his faith, and converts began to come; and jealousy arose; and enemies set themselves against him. He learned his trade and worked at it, and Sunday mornings he would walk ten miles in the country to preach one sermon. He was Superintendent of the Woodside Sunday-school at Fort Norfolk for some years, which is a flourishing Baptist Church to-day. He had asked the Church for license, but there was great opposition by others who were aspiring for the same and were not making any progress, and also by other licensed preachers, who really had in their mind that Daniel wanted to become pastor of the church—for the people, old and young, were for him, and loved to hear him in preference to many others. But God was for him, and his faith was in God. And from what I learn from people of his home he was a wonder to many, for often he put the older preachers to silence by his biblical questions and preaching.

His enemies grew as he grew in faith, and grace, and knowledge, and he became strong and stronger, and the Lord gave him many souls for his hire, yea, hundreds, before he was licensed by the church. The excuse was that he was too young.

In the year of 1874, on July 9, being a man of 22

years, he married an estimable young lady of his home, Miss Rosa A. McClellan, who was not a Christian. He continued painting during the week, going Sundays to preach to different little churches in the country, and many pastors would invite him, for his fame had gone out that he was truly a God-sent man. As I am told, on the occasion of a great jubilee, which took place in August, a month after his marriage, he was sent for at Churchill, Western branch, to preach at a protracted meeting. Hundreds gathered from all around the country, in all kinds of vehicles. He preached from Joel, on the Coming Day of the Lord, and the Lord gave him in three days over three hundred converts. The news went like wildfire. He came home, and they were having prayer meetings at his own church, and he could not rest. He went to church that night and took his wife along. The house was crowded, and two ministers had spoken, and only got two souls to come forward for prayers. Daniel was on fire. He sat down on the pulpit steps, and his wife was in the gallery, and they were getting ready to dismiss, when he was so moved by the Holy Spirit that he could not hold in any longer. He asked Deacon Wm. Davies, please let him say a word, and he granted it, after seeing the others and the minister. All he can remember that he said was that: "The great and terrible day of the Lord cometh, and who shall abide?" (Joel ii:11), when he sat down. It is well known there was at least three hundred souls at the benches crying, "What must I do to be saved?" and about as many more ran out crying in the streets. The police were in arms, and the con-

verts came out shouting and rejoicing. His wife became convicted that night, came near falling over the gallery, and was caught by two men. The whole city caught on fire from that night. There were hundreds of converts. He never asked for any more license, for he did not need them. God had sealed his work by the Holy Spirit.

He continued to paint houses and preach on Sundays in the midst of great oppositions. All of them were preachers. In 1876, he came to New York City on business of a society called the Morning Star, of which he was a member, and is to this day, and while in the City of New York he found a good many people who knew him, and his father especially, and he was carried around to almost all the colored churches, but it seemed he did not enjoy their manner of worship in some way, so a friend of his, by the name of Wilson Murdon, and others, took him to a little mission at 112 West Twenty-sixth Street. He was at home, and he was introduced to the officials, and it happened that they had no one to preach that Sunday night, and without any time to prepare they put him in the pulpit to preach. His church had given him license just before leaving. The Holy Spirit carried the Word of Truth that night, and his fame began to spread. He remained and preached two or three times for them.

Then Bro. Harrison Swan, and Dr. Watson Jones and wife, and sister Rhoda Lee, buttonholed him, but he made no promises. He was asked to give them advice how to get a Baptist Church organized. This he did,

and he bade them God-speed and good bye, and went home, and thought no more of it. In the year of 1877, about the last of September, while on his way to work, crossing a field, the mail-carrier met him—he was his old schoolmate—and said he had a letter for him. He stopped and opened it, and behold it was a call from this mission, which had moved into 165 West Twenty-sixth Street, and named the Mt. Olivet Baptist Mission, under the watch care of the Fifth Avenue Baptist Church. Immediately his soul went out, and he said, “I will go Lord in Thy name, as Thou alone has called me, for Thine honor and glory.” He went back home and read the letter to his wife, and father, and mother. He was getting \$3.50 per day working for the City Gas Company, and had plenty of work just at that time. He stopped work and did not know what the mission in New York City was going to give him. He sat down and wrote them, and they answered, we will give, as a start, \$5 per week and room; and as they grew, so should he financially; and they would do all they could from time to time, and after a while help him to bring his family on. First his wife was against it—thinking it looked like folly to leave such a good salary for such a poor one—and, to her mind, an uncertain position. Father and mother encouraged him, friends laughed at him, and the opposition was strong against him leaving home. Some of the preachers said it was false, there was no such a mission in New York City; and one man took an oath that it was false, and said it was Wisher’s scheme to get ordained so that the Norfolk Church might call him. In short, we learn for a fact that that

man lived, and came to New York City and saw it, and he had a stroke of paralysis and was carried back home and died.

The boy preacher—as they called him—arrived, and took charge the fourth Sunday in October, in 1877. There was but few that attended that Sunday. He preached from Ps. xlviii:14. The work began; the Holy Spirit was present. The news ran like wildfire all over the city. The next Sunday the gathering had increased, and the house was filled, and next time packed and jammed. Brother Sidney Root, from the Fifth Avenue Baptist Church, and other white brethren came and greeted the boy preacher. He was an old boy, for he was the father of two children. One died in Norfolk, and the other he brought with him when he went for his family.

On March 10, 1878, the mission was organized into a regular Baptist church, on twenty-one letters for said purposes, and she had great opposition and many enemies as well as the boy preacher. No colored pastor was in favor of the new church—I mean Baptists, in New York city. The late Dr. Armitage, who was pastor of the Fifth Avenue Church, the late Deacon B. F. Judson, Brother Sidney Root, Deacon Geo. H. Honsell, Brothers Winian and Kemp, and others, with their church; Brother Chas. T. Evans, of the Calvary Baptist Church, and others of that church, stood by for the work to go on, and declared that it was God's work and no man could stop it. Dr. MacArthur came to the front and gave words of cheer and encouragement to the young church and to the pastor-

elect ; the late Samuel S. Constant, Brother B. F. Stone, Deacon Parker and others.

They sent the young pastor home with letters to his church to ordain him for them, as he desired his own home church should have the honor, and to bring on his family. He stayed home a month. The church called a council, but it was packed with his bitterest foes, and they would not ordain him, though he answered all questions and there was nothing against his character. They, or a part of them, had made up their mind to kill him spiritually, or as a preacher. The last day was set to do it—what they had said among a few—and the young preacher, Wisher, was failing in health and spirit. He walked into the Council humbly and kindly after they had opened and called for him. He arose and said: "Mr. Moderator and Brethren, I beg to be excused from this Council, and that you need not proceed further in my examination." Silence reigned for at least five minutes. The boy preacher left the church building praising God for deliverance, for it had come to him—"A man has no honor in his own country."

He got his letter of dismission and his wife's also, and put them in Mt. Olivet Church, of which he was pastor, and they called a Council in May, 1878, to recognize the church and to ordain its pastor. All the Baptist Churches of New York City, and Brooklyn, and Jersey City, were invited to send their pastor and two delegates, and they responded nobly. Rev. J. D. Herr, D.D., was moderator; Brother Charles T. Evans, clerk ; Rev. Thomas Armitage, D.D., LL.D., was catechiser. The young boy preacher passed a rigid

and creditable examination, and all were fully satisfied, and recommended his ordination, and the Church recognized. It took place on the evening of the 30th of May, 1878, Dr. Armitage preaching the sermon.

Under the pastorate care Mt. Olivet Baptist Church has prospered rapidly through his faithful preaching of God's Word.

Hundreds of souls were brought to the light of the Son of God. His congenial nature and strict integrity won him friends among all classes of people, while his unequalled talent as a financier prospered his church, so that in 1885, by the help of their white Baptist friends, they purchased that splendid edifice on West Fifty-third street, between Sixth and Seventh Avenues, valued at \$130,000, which they now possess, having built up in nineteen years a membership of 1,450, besides having organized two churches from it and a large congregation.

Rev. Wisher, after his coming to New York City, applied himself to earnest study, under Rev. J. D. Herr, D.D., Rev. Thomas Armitage, D.D., LL.D., and Rev. Geo. W. Samson, D.D., LL.D. The Bible was his delight to study, that he might acquire the knowledge denied him by his early training.

He is a man of rare abilities, of great power, of conception, full of the Holy Spirit, a live preacher, and unassuming.

A man of strict morality; a servant of God and of the people, seeking the welfare of his flock. A friend to higher education, which he continually urges upon the young, especially those preparing for the ministry,

but a stern foe to those who foster ignorance and superstition among his people, or by their own inability to teach perverting the truths of the Bible.

He is firm in his convictions, and bold to declare them without regard of person.

He has, during his ministry, accomplished any amount of good in teaching Bible truths, which will never be known to its fullest extent during his life; and people of many nations, through him, have been brought to Christ and have gone forth to sow the seed.

Superstition—the legacy of the days of darkness and oppression—has to a large extent been blotted out among his people by his bold stand for the purity of the Gospel truth. He has suffered much financially for the sake of the Gospel.

Though many have been his conflicts and afflictions, God has given him victory after victory.

He is a man of great faith in his God at all times. He is the strongest when the battle is in its rage against him, and his courage and faith is never daunted. Poor in this world's goods, but rich in the grace of God.

He is the father of ten children, four in heaven, and six living. One of his loving daughters, Rosa A. Wisher, eight and one-half years, just died as I wrote these lines, December 3d. His dear family has the sympathy and prayers of his church, and writer, and friends at large, I say the "child is not dead but sleepeth."

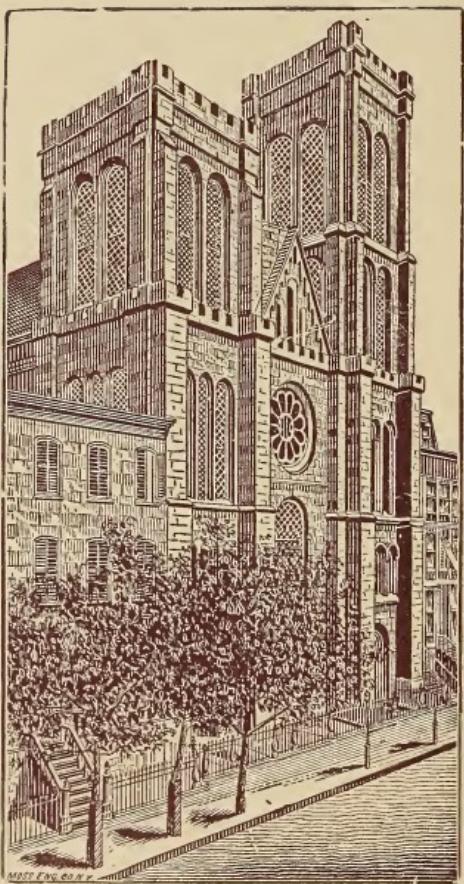
May our dear pastor, and friend, and father in the Gospel, live long by the grace of God to do much more good in the world, and at last reap a glorious reward.

By his strong faith in God, and a prayerful spirit,

which made him determined, he pressed forward in the name of Jesus Christ his dear Saviour. He has overcome great difficulties, though he was denied the pleasure of a complete education in his youth, yet by God's help he has made for himself a name as a preacher and pastor second to none. May the young men especially take pattern after him and learn to show themselves approved by God and shape their lives and their characters like the writer of this little book, after Him our Saviour Jesus Christ, who "spake as never man spake."

Yours truly,

GEORGE W. KRYGAR.



MOUNT OLIVET BAPTIST CHURCH,
NEW YORK CITY.

The Whole Counsel of God for Nineteen Years.

SERMON preached by

. . . REV. D. W. WISHER . . .

Pastor of Mt. Olivet Baptist Church, New York City

AT THE 19TH ANNIVERSARY OF HIS PASTORATE

October 25, 1896, 11 A.M.

"For I have not shunned to declare unto you all the counsel of God."—*Acts 20: 27.*

Dear Brethren: I thank God, through His dear Son, Jesus Christ, that He has kept us together as pastor and people through these nineteen years until this day. Not unto me nor unto you, but unto Him be all the praise and glory for the manifold blessings He has showered down upon us, and the success that has been achieved through us as instruments in His powerful hand.

There is none like unto the God of Abraham, Isaac, and Jacob, the Father of our blessed Christ, and our Father, who is worthy to receive all honor, praise, and glory to His name for evermore.

Oh! give the honor that is due to our God; sing aloud unto Him; let His praises ring. Fill the whole world with the sweet notes of Hosanna; let every

tongue break forth in singing. God lives and reigns, let all the earth keep silence before Him and bow with homage at His feet.

Jehovah our God is mighty, a God of justice and of truth, all-wise, all-seeing, and ever present ; a God of love, full of compassion, who has gently bowed the heavens and kissed the earth, and has shown forth His great love for a rebellious world. He has made the wilderness a fruitful garden, the parched ground pools of water, the crooked ways straight, the rough places smooth ; has made the solitary places glad, and caused the desert to rejoice and blossom as a rose. He has healed the weak and the sick ; has made the dead alive, and the glory of the Lord is upon us.

Beloved in the Lord, I greet you this morning with Christian salutation: "Grace be with you and peace from God our Father and our Lord and Saviour Jesus Christ," who by His Holy Spirit sent me to you nineteen years ago with His message of truth and love, and by His strength I am here to-day, still in His temple, declaring all His counsel.

Many who started with us have fallen asleep and are resting from their labors, and their works follow them, and their memory is sacred to us. Others, who heard the Gospel from my lips, have gone to eternal ruin because they would not believe the message of God's grace.

There have been storms, and warfare, and fear has often been upon my heart, but through all the conflicts I have never forgotten to trust God and follow Him, my blessed Saviour, for He alone has been my rock, my

strength, my fortress, and my high tower in the day of trouble.

I have been afflicted by sickness, poverty, and by enemies who have cast out my name as evil, and sometimes my friends, my brethren, members of my flock, have been my bitterest enemies, but although I heard the muttering thunders and saw the forked lightning, and the storm threatened to swallow me up, yet the Lord was my stay, my ever present help in trouble. His promise to me is sure: "Lo, I am with you always."

On the other hand, I have seen the sunshine, and have bathed in its warm rays; I have eaten of the pleasant fruit of Jesus' Garden of Joy and drank from the living streams; I have entered into His banqueting house, and His banner over me was love.

I cried unto my God in trouble, and He came forth in the power of the Holy Spirit, turned and overturned, and amid the songs of praises and delight, set hundreds of captive souls free, and caused His servant to rejoice with unspeakable joy.

With the Church I have mourned, and with the Church I have rejoiced. Linked together by God, we have wept and we have sung.

Oh! for another outpouring of the Holy Spirit upon us, Lord Jesus, before this Thy servant shall be called home to Thee.

Like Paul of old, writing from Miletus to the Elders of the Church at Ephesus to come to him, sending by them a message to the churches, I also have a message to you as an ambassador of Jesus Christ.

St. Paul reminded them how faithfully he had served them in the name of the Lord Jesus from the first day he came to Asia ; " after what manner he had been with them at all seasons, serving the Lord with all humility of mind and with many tears and temptations which befell him by the lying in wait by his enemies the Jews. He also reminded them that he had kept back nothing that was profitable to them, but had showed them and taught them publicly, and even from house to house. He had declared both to the Jews and the Greeks repentance toward God, and faith toward our Lord Jesus Christ."

St. Paul is about to leave them and, as he realizes, never to return or see their faces any more in this world. He wants them to understand that for their faith he had laid no rotten foundation, nor lived a reckless life, nor preached unto them fables, but had given them the only true foundation, which is Christ and Him crucified ; had preached unto them the true Gospel of Christ, warning every man, and had lived an exemplary life among them.

The Holy Spirit had borne witness in every city as to his work, and souls had been converted—which was the seal of his ministry. And this is the seal of every true minister of Jesus Christ.

St. Paul was truly a Christian minister, an evangelical preacher. He did not preach to please men, but God. He did not preach notions or dreams on matters of doubtful disputation, but he preached the whole counsel of God. The sum and substance of his preaching was, " Jesus Christ crucified and risen ; " the two

great Gospel graces, "faith and repentance," and the necessity of them he urged continually.

St. Paul also declares his expectation of trouble, suffering and afflictions, in his present journey to Jerusalem. He wanted them to understand that he was not running from persecution, for he was no coward, but a hero hastening to the battlefield fully armed from graces' magazine, and being led by the captain of his salvation, Jesus Christ, who never lost a battle. He feared not ; he was bound to follow wherever Jesus led him.

He counted not even his life dear to him, for he had given up all to follow Jesus, and to declare God's whole counsel to the whole world. His greatest aim was the salvation of souls. This was the purpose of Jesus in coming into the world and suffering as he did, and that is the purpose of the Gospel, to bring us to God through Jesus Christ.

This is the disposition of every true minister of the Gospel, and every child of the King, to follow where Jesus leads by His Holy Spirit.

St. Paul makes the challenge and appeals to them concerning his faithfulness as a minister of the Gospel, and tells them to look and see, for it concerns them as well as himself ; let them speak now, and prove if he has not discharged his duty faithfully. He claims rightly that he has done nothing that could cause the ruin of any precious soul. "I take you to record this day," he says, "that I am free from the blood of all men." (Acts xx: 26).

"But if the watchman see the sword come, and blow

not the trumpet, and the people be not warned ; if the sword come, and take any person from among them, he is taken away in his iniquity ; but his blood will I require at the watchman's hand." (Ezekiel xxxiii: 6.)

Now, my beloved in the Lord, God's faithful servants, ministers of Jesus Christ, like Paul of old—take the warning of the prophet Ezekiel, and throw around him the searchlight of the Gospel, that men may be warned of the awful danger that jeopardises their immortal souls. The unfaithful servant covers up sin, and tickles the ears of his hearers with fables that please their carnal tastes and proud hearts.

But a man of God, chosen to carry the Gospel, qualified by God and sent by Him into the field of danger, will declare the whole truth regardless of consequences. And I, my brethren, for nineteen years your humble servant and pastor, call you to record that during all that time I have not failed to give warning; and I challenge you that no man's blood can be laid at my door. I can say with a clear conscience before God and men that "*I have not shunned to declare unto you all the counsel of God.*" I praise the Lord, that by His grace, He has enabled me to do so. Let us consider from our text.

GOD'S COUNSEL.

God's counsel is forever mine,
It gives me joy in boundless grace;
The storms may rage, the sun may shine,
Yet o'er me shines my Father's face.

God's counsel leads with tender love,
When billows threat'ning o'er us roll ;
The Gospel message from above
Restores to peace our troubled soul.

Oh, Holy Spirit, let the sound
Of Thy sweet music fill this hour ;
Oh, let Thy zeal in us abound,
Revive our hearts with mighty power.

For nineteen years Thou God of might
Hast kept us in Thy tender fold ;
Thy grace, Thy peace, Thy joy and light,
Has kept us at the gates of gold.

In all these years the battle raged,
Against the mighty host of hell ;
Our Jesus was for us engaged,
He won the fight and Satan fell.

Fight on my soul for Jesus lives
Forever on his throne above ;
He by His might the vict'ry gives,
And crowns Thy life with endless love.

I. *Goa's Ministers.*

Men cannot make themselves ministers of Jesus Christ. They cannot take it up as a business of life like a mechanic or a merchant. If they do, they fail in the true purpose, and are rejected by our Lord, although they may become popular preachers !

Neither can men make ministers of Jesus Christ. If

they do, they also fail, and have their portion. The ministry is given by God. This God is an intelligent Being, and He who sends men to preach, endows them with intelligence and qualifies them. Gives them zeal to study, and show themselves approved of God and all men. He fills them with the Holy Spirit and gives them power from on high. Read the following Scriptures :

“ But the Lord said unto him, Go thy way, for he is a chosen vessel unto Me, to bear my name before the Gentiles, and kings, and the children of Israel.” Acts ix : 15.

“ As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them.” Acts xiii : 2.

“ And He said unto me, depart : for I will send thee far hence unto the Gentiles.” Acts xxii : 21.

“ Delivering thee from the people, and from the Gentiles, unto whom now I send thee.” Acts xxvi : 17.

“ Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God.” Romans i : 1.

“ But by the grace of God I am what I am : and His grace, which was bestowed upon me, was not in vain. But I labored more abundantly than they all ; yet not I, but the grace of God which was with me.” I Corinthians xv : 10.

“ But when it pleased God, who separated me from my mother’s womb, and called me by His Grace.” Galatians i : 15.

“ Whereof I was made a minister, according to the gifts of the grace of God given unto me by the effectual working of His power unto me, who am less than the

least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” Ephesians iii : 7-8.

“ Whereunto I am ordained a preacher, and an Apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity.” I Timothy ii : 7.

“ Whereunto I am appointed a preacher, and an Apostle, and a teacher of the Gentiles.” II Timothy i : 11.

In this word of God their character is clearly defined ; and if God’s people would study God’s Word more, and be led by it, they would know and avoid false teachers, when they appear among them as Christ has prophesied.

Many men have arisen in our day, professing to be ministers of Christ, but denied it by their life, character, and works—they are even held in error and sin—and I often stand with wonder and ask, “O Lord, how long ?” My prayer, like Paul’s, is Romans x. “ Brethren, my heart’s desire and prayer for Israel is that they might be saved.”

Nothing have I to boast of save the Cross of Christ, praising God for the many souls He has given me as a seal of my ministry. I am one of the least of His little ones, and give all the glory and honor to Him, who alone has kept me. He has been my guide and will be unto death.

II. *God’s Ministers’ Duty.*

To preach the Word ; to declare the whole counsel of God.

Jesus said after His resurrection, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

The minister's duty is just what God has said in His Word. There his counsels are made known: "Tell Israel of her sins and the house of Jacob of her transgressions." He is to tell the whole truth without any respect of person. He must hide nothing. The Gospel is a sharp two-edged sword. If it hurts, let it hurt; if it kills, let it kill. "Necessity is laid upon me," says Paul, "yea, woe is unto me if I preach not the Gospel."

The apostleship was a ministry both to Christ and to the souls of men, and they that were called to it considered more the "*ministry*" of it than the *dignity* and *authority* it gave them. If the apostles did so, how much more the pastors and teachers of to-day ought to do so—to be in the Church as those who *serve* and not as *Lord over God's heritage*. They receive their commission from Jesus, and to Him they must render account. He carries them as in their ministry, supplies them with grace and strength to bear the trials and hardships of it. He is to live the Gospel life—that is to practice what he preaches. He also is to live by the Gospel (I Cor. ix: 7-14).

Brethren, I have, by the help of God, striven hard to do my duty as God's servant. I have declared unto you the whole counsel of God, and the truth has cut its way. It has wounded and healed. It has angered the ungodly, and has made them glad by its power. It has

killed and made alive in Christ Jesus, but some have rejected and gone to ruin.

We are to tell the truth to please God and serve His purposes of grace and pardon. Not to lead men into darkness by vain superstitions ; not to cater to ideas of ignorance, nor to teach them to rely upon visions and dreams ; nor to wait for supernatural voices and signs ; nor that they can please God by mourning, or by chattering like a swallow; neither to pray for their sins.

None of these things are in God's revealed counsel for His ministers to proclaim. "Woe unto him who takes from or adds to this book of God's Word." Let the preacher declare the naked and undisguised truth. It will stand on its own merits. O ! God, help us so ever to declare the whole counsel to the world, and Thy name shall have all the glory and honor.

III. *God's whole counsel.*

(1) What is God's counsel ? His revealed will and purpose concerning man's salvation (Acts ii:23). "Him, being delivered by the determined counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts iv:28). "For to do whatsoever thy hand and thy counsel determined before to be done."

"Having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself. That in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven and which are on earth ; even in Him, in whom also we have ob-

tained an inheritance; being predestinated according to the purpose of Him who worketh all things after the counsel of His own will, that we should be to the praise of His glory, who first trusted in Christ." Ephesians i:9-12.

"The Son of Man goeth as it is written of Him : but woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born." Matthew xxvi:24.

"And truly the Son of Man goeth, as it was determined ; but woe unto that man by whom He is betrayed!" Luke xxii:22.

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." Luke xxiv:44.

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus." Acts iv:18.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure; calling a ravenous bird from the East, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass. I have purposed it, I will also do it." Isa. xlvi:10-11.

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of Him." Luke vii:30.

"Henceforth I call you not servants; for the ser-

vant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." John xv:15.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things, by Jesus Christ ; to the intent that now unto the principalities, and powers in heavenly places, might be made known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Jesus Christ our Lord, in whom we have boldness and access, with confidence, by the faith of Him." Eph. iii:8-12.

"For the grace of God that bringeth salvation hath appeared to all men." (Titus ii:11).

So we see here briefly what God's counsel is. It fully revealed in His word the object and aim. Man is lost and needs to be saved. God's purpose is to save lost men through His dear Son, Jesus Christ. The whole plan of salvation was laid out and wrought by God through Jesus Christ.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. i:3.

"But with the precious blood of Christ, as a lamb without blemish and without spot." I Peter i:19.

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans v:21.

"It is a faithful saying and worthy of all acceptance," says Paul, "that Christ Jesus came into the world to save sinners, of whom I am chief." (I Timothy i:15).

The counsel of God, then, is the blessed Gospel of the Son of God. It contains, within the Old and New Testament, all the revealed will of God to man.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii:38-39.

"For as many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them.

But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith.

And the law is not of faith; but, The man that doeth them shall live in them." Gal. iii:10-12.

John iii: 16. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

St. Paul opened it fully to the Elders, to the Church, and to the world. "Repentance toward God and faith toward our Lord Jesus Christ."

These are the two cardinal points of the Gospel teachings, as they are the necessary qualities for every Christian.

"Repentance—whereby we forsake sin, and faith—whereby we steadfastly believe the promises of God. Man, by sin, has gone away from God. As long as he is in that state of sin he goes further and further into endless woe, unless he takes heed and returns to God ; leaves the old path and comes back to the path of righteousness. To do that he needs faith in Jesus Christ, for "Him that cometh to God must believe," for "Without faith it is impossible to please God." The Gospel is full of love ; it is the radiant sunlight of heaven upon earth, for it is the Gospel of the grace of God.

The Gospel is like leaven—sour to the natural spirit, yet makes him holy bread. As leaven spreads into the whole lump, so the Gospel regenerates the whole man.

The Gospel is free to all. "Whosoever cometh unto me," says Jesus, "I will in no wise cast out." It says "Come, without money and without price, and partake of the waters of life freely." All are invited, "Come."

(2.) The Gospel is powerful. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Paul says, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek." Romans. i: 16.

(3.) The Gospel is adapted to the needs of man. Only obey it, and ye shall eat the good thereof. It is an everlasting Gospel in its effects.

"But Israel shall be saved in the Lord with an

everlasting salvation. Ye shall not be ashamed, nor confounded, world without end." Isaiah xlvi: 17.

"And these shall go away into everlasting punishment ; but the righteous into life eternal." Matthew xxv: 46.

"And being made perfect, He became the author of eternal salvation unto all them that obey Him." Hebrews v: 9.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelations xiv: 6.

(4.) The Gospel requires a high degree of moral perfection. "Be ye therefore perfect even as your Father which is in heaven is perfect." Matthew v: 48. What then ? Shall we sin because we are not under law but under grace ? God forbid. Romans vi: 15.

(5.) The full significance and provisions of the Gospel.

Do not miscomprehend it. It is plain, simple, so that a child can understand it when it is unfolded. It is truth without mixture of error. "It is able to make thee wise unto salvation." Read God's Word as follows:

"How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace. That bringeth good tidings of good, that publisheth salvation. That saith unto Zion, thy God reigneth !" Isaiah lii : 7.

"The kingdom of heaven is like unto a certain

king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding : and they would not come.

“ Again, he sent forth other servants, saying, Tell them which are bidden, Behold I have prepared my dinner : my oxen and my fatlings are killed, and all things are ready : come unto the marriage.” Matthew xxii : 2-4.

“ Then shall the king say unto them on his right hand. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matthew xxv : 34.

“ And the angel said unto them, Fear not : for, behold, I bring good tidings of great joy, which shall be to all the people.

“ Glory to God in the highest, and on earth peace, good will toward men.” Luke ii : 10-14.

“ And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up : that whosoever believeth in Him should not perish, but have eternal life.

“ For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

“ For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved.” John iii : 14-17.

“ In my Father’s house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.

“ And if I go and prepare a place for you, I will

come again, and receive you unto myself ; that where I am, there ye may be also." John xiv : 2-3.

" He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things ? " Romans viii : 32.

" And how shall they preach, except they be sent ? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things ! " Romans x : 15.

" But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." I Corinthians ii . 9.

Time would fail me, beloved, to tell all at this time that God's counsel teaches us, but enough has been said to save or sink a world. I have told it for nineteen years from the sacred desk to you. I will give an account for all I have said, and you will have to give an account for all you have heard. Take warning, ye professors in Christ, let His counsel be your guide. Take heed, ye unbelievers, " Look and live," " Hear, and your souls shall live," saith God.

I have not failed before God to declare unto you all His counsel during my ministry and pastorate under all circumstances. Have ye obeyed ?

Why is the spirit so lukewarm among us. Why is there so much backwardness among us to-day ?

Because you have failed to take heed to God's counsel. " As ye received the Lord Jesus, so walk ye in Him," is the divine counsel.

Follow not the fashion of this world, but follow Jesus Christ, our Saviour, Priest, and King.

Who will accept God's counsel this morning?

Who will lay hold upon eternal life? Will the wanderer return?

Will you make a new start toward the kingdom of our God, brethren, and do better in the future, by God's help, than in the past?

Be more faithful and dutiful to your God and yourself, and let your liberality abound more to God's cause, that when life's toilsome battle shall be over, and victory won, with joy we may be able to say, like Paul:

"I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the righteous judge shall give me at that day, not to me only, but unto all who love His appearing."

A letter from Rev. R. S. MacArthur, D.D., Pastor Calvary Baptist Church :

NEW YORK, Nov. 25, 1896.

REV. D. W. WISHER:

Dear Brother.—I have learned with much interest that you are about to publish a volume giving a review of the nineteen years of excellent service which you have rendered as pastor of the Mt. Olivet Baptist Church of this city. You have labored earnestly, continuously, and wisely. God has crowned your efforts with many tokens of His favor; the brethren have given you their hearty sympathy and fraternal esteem. I trust that God may make the years to come much more fruitful than even the best years of the past.

Your sincere friend and brother,

R. S. MACARTHUR.

D. P. REID, D.D.S.

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NEW YORK, Oct., 1896.

REV. D. W. WISHER,

Pastor Mt. Olivet Baptist Church:

Dear Sir:—Knowing personally of the great work you have done, and are still doing, I offer you my most hearty congratulations upon the rounding out of nineteen years of usefulness in your present field of labor.

I recall with pleasure the unequalled rapidity of growth, spiritual and temporal, which has ever attended the church from an embryo.

Yes, nineteen years ago worshipping in a dwelling on Twenty-sixth Street, with twenty-one members, until under your zealous administration it was necessary to seek a more spacious place, and so you found refuge on Thirty-seventh Street.

After worshipping there for a while, and working with the same zeal, more room was again needed. You, therefore, moved your church on Seventh Avenue.

The same difficulty which confronted you at the two previous places of worship soon confronted you here, owing to the growth of your church, viz.: not room enough; therefore, in 1884, you purchased and moved into a handsome gray stone building on West Fifty-third Street, and to-day that little Mission has developed into grand Mt. Olivet, of magnificent proportions, numbering about fourteen hundred members.

Very often I recall to memory long ago—even before I left home to attend professional college—when I sat in your class in the Sunday-school, of which the writer had the honor of being secretary at one time,

and listened to you explain the Bible, although perhaps nine years ago, it seems to me like yesterday.

I am only too sorry that, owing to professional duties, I cannot attend the Sunday-school which has done me so much good, and which I love. May your church and the Sunday-school forever flourish. Pulpit and pew are to be congratulated, for no church in New York has been more ably pastored for nineteen years, and no pastor has a more appreciative flock. "May God continue to prosper Mt. Olivet."

D. P. REID, D.D.S.

Trustee of a Glorious Gospel, his Thankfulness and his Duty.

SERMON preached by

. . . REV. D. W. WISHER . . .

Pastor of Mt. Olivet Baptist Church, New York City

AT THE 18TH ANNIVERSARY OF HIS PASTORATE

October 27, 1895, 11 A.M.

"According to the Glorious Gospel of the blessed God, which was committed to my trust."

"And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry."
I Timothy i: 11-12.

"For though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." *I Corinthians ix: 16.*

Dear Brethren.—I thank God, through the Lord Jesus Christ, who has saved me and made me a minister of His, and entrusted me with his glorious Gospel, that I am permitted by Him to stand here to-day at the close of eighteen years as your pastor.

My soul is filled with joy and gratitude to God, and to you, for all that has been done for the bitter and for the sweet, for I have done nothing, the Lord has done all that has been done here for the prosperity of this Zion. Give God the glory, for He alone gave strength, watched, and kept watered, and shined upon us from on high.

So we say, like the Psalmist, "If it had not been the Lord who was on our side, now may Israel say."

"If it had not been the Lord who was on our side when men rose up against us."

"Then they had swallowed us up quick, when their wrath was kindled against us."

"Then the waters had overwhelmed us, the streams had gone over our souls."

"Blessed be the Lord, who hath not given us as a prey to their teeth."

"Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped."

"Our help is in the name of the Lord who made heaven and earth."

Eighteen years ago to-day the Lord brought us together and married us, as it seems, though small in numbers—only twenty-one—meeting then in the small house at 165 West 26th Street, and with only \$5 in our treasury, and was looked upon by many as a people of insignificance, and with very few friends. But God was for us, and He was more than all against us.

I was but a boy, comparatively speaking, only twenty-four years of age, coming—as I was called by this church, which was known then as the Mt. Olivet Baptist Mission—from the paint-ladders of my home in Norfolk, Va.

I had only been married a little over two years, and was the father of two children—one died and one lived—James E. Wisher, the captain of the first colored company of B. B. B. of this city.

"The Lord has done great things for us, whereof we are glad."

Two churches have been organized from this church since I have been pastor of Mount Olivet Baptist Church: The Bethel Baptist Church, of which the Rev. George W. Krygar is pastor, which is in a flourishing condition. They have purchased a beautiful meeting-house, and have paid all but \$100 on it; the Sharon Baptist Church, also organized from this church, in East 97th Street, this city, is growing in membership, and is in much need of a larger house of worship than what they now have, which is only a store, which they rent. They are under the care of a Licentiate of our church, Brother G. W. Bailey, who is doing a grand work, and he can say, like David: "The Lord has done wonderful things for us, whereof we are glad."

Much good work can be done, but we are hindered, as poor people, financially. The Gospel is much cramped in our work here. Much of our time—which should be devoted to the interests of the salvation of souls—is taken up in trying to raise sufficient money to defray the current expenses of the church; and yet, with all this, we can sometimes scarcely make our receipts, derived from church collections, entertainments, etc., meet the demands. Especially has this been the case during the last three years of my connection with the Mount Olivet Baptist Church, and which has been the darkest days of financial embarrassment which we have seen since we have been together. There is much work to be done in this field, and help is needed at all times. Oh, that the Lord might open

some kind heart who may interest himself to help us in this great work, for it is more than one man can do.

The Sunday-school is in a good condition—numbering about two hundred and fifty scholars, with thirty teachers and officers. Many precious souls have been brought to Christ through the Sunday-school.

The Young People's Association has also done much good work for the Lord Jesus Christ, in bringing many of the young people to a knowledge of the Lord, and in strengthening the weak ones, and is still working to the glory of God.

The Young People's Bible Progressive Association is a new organization, only a few months old, and meets every Sunday afternoon at 4.30 o'clock, and is doing a grand work. Both the old and young are beginning to see the necessity and benefits of studying the Bible.

O God of Love and Truth,
Who is like unto thee?
Great things hast Thou done.
Thou gavest Thyselv
For us ; abide forever here.

O, Lord Jesus, there is none
Like unto Thee ;
Thou Rose of Sharon,
Thou Lilly of the Valley,
Thou Bright and Morning Star.

Praise God all ye people,
Who has kept pastor and church
Lo, these eighteen years,
Amidst sorrows, joy, sin, and death ;
Blessed be the name of the Lord.

O, Lord come in power,
Overshadow us now :
Holy Spirit, come ;
In faith we wait upon Thy word,
Come quickly Lord Jesus, come.

Dear brethren, I came not to thee with enticing words, nor a flattering tongue, but simple, and plain, and in the spirit of our Lord Jesus Christ.

I sought not this position as your pastor, as many did, but you called me unexpectedly, to my surprise. Surely the Lord must have directed you to do so by His Holy Spirit. Praise His name, for He is worthy of all praise.

I received Christ as my personal Saviour when I was thirteen years old. I joined the First Baptist Church, Bute Street, Norfolk, Va., and was baptized by Rev. Lewis Tucker. I was then called to the work of the Gospel ministry by the Lord Jesus Christ. I realized my incompleteness—as I had only had a common-school education—and I realized it was no small matter to preach the Gospel, as I was a very young boy, and had no experience. I tried hard to get rid of the burden, but I found that the Spirit of the Lord God was upon me, and He had chosen me from my mother's womb, yea, before then, that I should preach His Gospel wherever He leads me, and whatever He commands me to do, for the salvation of souls, and for the comfort of his people, and to the terror of the enemy of men's souls.

I was licensed to preach by Rev. Thomas Henson, who was my pastor at that time.

I met with great opposition from the beginning, but it never daunted my courage. It always pushes me forward, like the heavy waves and winds does the ship on the ocean.

The more I am opposed the stronger I get in the Lord, and the nearer I get to Him the more faith, grace, and help I get.

Praise His name, for He is true to His promise. I have found Him so all the way along through the journey of my life thus far. "Lo, I am with you always, even unto the end of the world." Amen.

Then these words of His are more encouragement to His ministers: "My grace is sufficient for thee, for my strength is made perfect in weakness."

Then I glory in my infirmities. Lord, I will gladly go and follow wheresoever Thou leadest, and do whatsoever Thou bidst me do.

According to the Greek idiom, it is "Lo, I am with you all day"—all your sorrowful days, all your joyful days; all your preaching days, all your praying days; all your days of trouble; and all your silent days, when your tongue is stopped—and no one knows what a trial that is to a minister, but a minister himself, when he is laid aside from duty and cannot preach the Word of Life. But in all days, whatever they might be, He said, "I am with you."

I, Immanuel, your Incarnate God and Saviour; I, in whom dwells all the fullness of the Godhead bodily; I, who am God over all the world and all creatures; I, who was pierced to save you, and who lives to help you, "Lo, I am with you, even to the end of the world."

O, splendid consolation ! O, glorious hope ! O, precious strength ; who is like unto our God ? Praise His name, there is none like Him.

Apostle Paul, a prisoner and minister of the mystery of universal salvation. Paul wrote the first part of my text, while a prisoner at Rome, to the Phillipians, and sent salutation, and began by saying, as he writes to his son in the Gospel:

“Paul and Timotheus, bondmen of Jesus Christ, to all God’s people in Christ Jesus, who are at Philippi, with the bishops and deacons.”

“Grace be to you and peace, from God our Father, and from our Lord Jesus Christ.”

Many were the difficulties, and adversities, and trials of the Apostle’s life from the beginning to the end.

But nothing separated him from the love of God, which was in Jesus Christ—not even death ; he was chosen of God, as it was stated to Ananias (Acts ix:15). “But the Lord said unto him: Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Isreal.”

The Apostle Paul preached everywhere he went, or was carried, in freedom, in bonds, or before kings, or in misery.

It was near the close of his earthly labor when he wrote the first part of my text. He was then in chains, preaching the glorious Gospel of the Son of God, and having converts in sight of the royal home of Nero, that murderer of the children of God.

Nothing can stop God’s ministers; but human made ministers must stop, and do stop.

Men cannot make ministers of God ; they who make it simply a profession of work, do so because they are hireling.

We have the keynote sounded backing up the great commission given by our Lord Jesus Christ after His resurrection (Matt. xxviii: 19, 20; St. Mark xvi: 16).

"According to the glorious Gospel of the blessed God, which was committed to my trust."

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (I Tim. i: 11-12).

The last of my text in (I Cor. ix: 16) "For though I preach the Gospel, I have nothing to glory of ; for necessity is laid upon me ; yea, woe is unto me if I preach not the Gospel."

Great God of love—truth,
How wonderful Thou art
To make Thine Eternal Counsel known
In the Gospel of Thy Son.

Good news is, as the sweetest music,
It lights up darkened souls
And makes the devil fly
And sets the prisoner free.

Blessed Gospel, truth Divine,
Thou art ever mine to live;
Precious treasure, honeycomb,
Gospel grace, Gospel power,
Ever feed me, whilst I stay.

Gospel banner float aloft,
From Calvary Mount it was unfurled;
The enemy attempt to pull it down,
But morning broke upon the tomb,
Son of God plants it stronger,
By rising from the gloomy tomb.

We are drawing nearer to the burning bush; the ground we stand on is holy ground; by the help of your prayer and the aid of the Holy Spirit, God grant that we shall be overshadowed with the glory cloud, while I strive to preach the Word of God.

Let us consider four propositions:

I. The glorious Gospel.

St. Paul gloried in the Gospel of the Son of God, and every true minister of the Lord Jesus does the same, for He openly declared that all along through life, even when He said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The words "glorious Gospel" kindle the greatest enthusiasm in every true minister of Jesus Christ; they burn like fire; Heaven comes down and kisses the earth, and glory shines around. This the apostle had realized, for he knew what it had done for him, bringing him and changing him from one of the chief of sinners to a saint, and a bold hero, and a leader indeed unto the people of the once persecuted Gospel that he tried to demolish.

So filled is he that he speaks aloud: "I am debtor

both to the Greeks and to the barbarians; both to the wise and to the unwise.

“So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

“For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek.”

I. What is the Gospel?

The Gospel is good news, glad tidings. It is the proclamation of God’s grace and mercy to the chiefest of sinners, through His dear and beloved Son, even to every soul that believeth on Him.

It is the stream of love that floweth out of the heart of God, and runneth through the channel of Christ Jesus, the Blessed Mediator, bringing with it life, light, pardon, righteousness, peace, holiness, and Heaven.

The very nature of the Gospel is God’s love, Christ’s death and resurrection. St. Paul says to the Corinthians: “But we preach Christ crucified.”

Oh, that I might never forget it! Oh, that the Holy Spirit might graciously write it deeper on our hearts. The Gospel is a system of grace from beginning to end; everything connected with the Gospel is gracious, as every blessing communicated in the Gospel is freely given. No part of it comes to a creature because he deserves it, but it all flows out from the heart of God through His dear Son, and the Holy Spirit, to those who deserve it not.

The very nature of the Gospel is holy.

Its aim and object is to turn men from darkness into light, and from the power of Satan unto God, and

make them holy; while the ground-work of our acceptance in the Beloved is His work, not our work. He paid our debt in His own blood, and rose for our justification. It is what He did, not what we do, for we can do nothing. What He suffered, not what we suffer. What He achieved, not what we accomplish. Yet the great end of it which bears upon the character of those who receive it, is that of sanctifying them unto God.

This is the "Gospel of the glory of the blessed God," as some read it; or "the glory of God" might mean Jesus Christ, "who is the brightness of God's glory, the image of the invisible God, in whose face the glory of God shines." (II Cor. iv: 4, 6).

The Gospel of the glory of Christ is the true meaning.

The glorious Gospel has turned and overturned the wicked kingdoms, saved millions, made the devil leave the enchanting ground, and caused the wilderness to bloom and blossom as a rose. Made the parched grounds a pool of water, loosed the prisoners, brought Heaven to earth. Chained the powers of death and hell, opened up the highways, rolled back the Jordan of death, and gave us the victory, and Heaven our eternal home.

II. God's trustees of this glorious Gospel.

St. Paul says this "Gospel was committed to his trust." The Lord Jesus Christ did not always choose the learned and great men of this world to be His trustees or preachers, yet St. Paul was a scholar. Christ called the poor fishermen, but He taught them. This is no plea for ignorant men to enter the ministry

without being called of God, and have a thorough training in some theological school, or by some private teacher, or else have a common school education—the former being the better. But that day is past. “Open your mouth and God will fill it.” St. Paul charges his son, Timothy, to “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (II Tim. ii: 15).

The text reads: “According to the glorious Gospel of the blessed God, which was committed to my trust.” Then he says to the Corinthian brethren: “A dispensation of the Gospel is committed unto me.” That is, if he failed to preach the Gospel that he was entrusted with, woe is he, for he would receive an awful punishment for his neglect, but to preach it he would receive a glorious reward. (Read Gal. ii: 7, also Col. i: 25).

“Whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fully preach the Word of God.”

Again St. Paul writes to the Thessalonians: “But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.” (I Thess. ii: 4).

If we seek to please men we are not servants of Christ. This Paul stated to the Galatian brethren, to confirm what had been said of how he was made a trustee of God. The Lord spoke unto Ananias in the vision at Paul’s conversion, that he (Paul) “was a chosen vessel unto me, to bear My name before the Gentiles, and kings, and the children of Israel.”

A minister of Jesus Christ must have good report, that is, he must bear the highest standard of Christian character—"blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous.

"One that ruleth well his own house, having his children in subjection with all gravity.

"For if a man know not how to rule his own house, how shall he take care of the house of God?"

Brethren, we are told in God's Word to "lay hands suddenly on no man." Some men think preaching the Gospel is an easy work. I have heard many say that it is an easy way to make money; but ah, it is not so. Very few men get much money for preaching the Gospel, except a few who happen to fall among the rich class of people. But sometimes they suffer great hunger, and have great want of the necessities of life for themselves and family. This I know. St. Paul suffered, and others, and I have even suffered since I have been here these eighteen years, and more so in the past three years than ever before in my life. But I thank God that I live, and He provides for me in some way or another, and my faith is not daunted. The preaching of the Gospel is an easy work to them who are called of the Lord Jesus and qualified; because He strengthens them within by the Holy Spirit, and causes their faith to grow stronger, and makes their burdens lighter, for His "grace is sufficient for them." On the other hand, many who have professed to be called to preach, and who undertake the work of the preaching of the

Gospel, make a total failure, and prove themselves to be nothing but hirelings. The world is full of them to-day, "When he seeth the wolf coming, he fleeth."

I am one of God's trustees. I know it. He has proved it to me, and to the world, by all He has done in and through me. He has used me as an instrument in His hands, by the preaching of this glorious Gospel ; in saving many precious souls ; and that is my glory, like St. Paul, when he said : " That I might win some."

But the air is filled with the cry of some men of to-day, looking for big churches, large salaries, etc. Let me say right here, young men : Go out into the highways, if you are God's trustees, and cut down the trees, hew out the timbers, and God will help you to build large churches. St. Paul speaks about building on other men's foundations. What I mean by that is, to go out and organize churches where they are needed, and preach the glorious Gospel, and win souls to the Lord Jesus, and you will have large churches. Stop splitting and tearing other churches to pieces, by undermining pastors of churches, and making discord among members of other churches, so that you can get in. God does not call such men to preach His Gospel.

Much has been said by ministers around in different gatherings where I have been about "Wisher's big church." But, remember, I was called here to be the pastor of the Mr. Olivet Baptist Church when she was only a mission, under the watch care of the Fifth Avenue Baptist Church. The Rev. Thomas Armitage, D.D., L.L.D., Pastor, Brother Sydney Root, and the late Deacon B. F. Judson, all of the Fifth Avenue

Baptist Church; C. T. Evens, Secretary of the Baptist City Mission, and Member of the Calvary Baptist Church, and the Rev. R. S. MacArthur, D.D., its Pastor, and others, tendered their services and preached for you, when there were only twenty-one members belonging to the mission, with but five dollars in the treasury.

I left a good salary and good home, to receive only five dollars per week and one room. I did not hesitate to count the small amount of money which I was to receive as remuneration for my services. Many at home laughed me to scorn when I left home for such a pitiful sum of five dollars per week and one room. But I was moved by the power of the Holy Spirit. My soul longed for the salvation of souls, and that has always been my prayer, and God has answered my prayers and blessed the efforts.

I thank God for the growth and the great enlargement of this Zion under me, His humble "trustee," who was "counted" faithful to be "entrusted" with such a "glorious Gospel."

God grant that I may live long to preach this "glorious Gospel" and win many precious souls to Christ; for I seek not the honor of men, but of God.

The "trustees" of God are human, and they are not so perfect that they cannot make mistakes the same as other men. It is the duty of the church to pray for them, and to assist them in any reasonable way, as the Scripture so directs.

III. His duty.

The duty of the "trustees" of the "glorious Gos-

pel" is to preach the Word of God. St. Paul says in my text : "Woe is me if I preach not the Gospel." But St. Paul says "he is sent to preach the Gospel," and not to baptize ; but our Lord Jesus Christ gave the commission to His apostles : "Go ye into all the world, and preach the Gospel to every creature."

"He that believeth and is baptized shall be saved ; but he that believeth not shall be damned."

St. Paul's charge to his son Timothy was to "preach the Word." "I charge thee, therefore, before God and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His kingdom."

"Preach the Word. Be instant, in season, out of season. Reprove, rebuke, exhort with all long suffering and doctrine."

"For the time will come when they will not endure sound doctrine ; but after their own lust shall they heap to themselves teachers having itching ears.

"And they shall turn away their ears from the truth, and it shall be turned into fables."

We are not called to play and make fun in the pulpit, and to tell fables and false things about God's Word, and try to tickle men's ears as to suit their fancy ; but we are called to preach to please Christ. We are called to "preach the Gospel of Jesus Christ," and to tell the whole truth and nothing but the truth. We are not only to preach it in the pulpit, but we are to preach it in our walks, conversations, and company, and in our whole life and character, wherever we go, or wherever we be.

Every one of God's "trustees" feel that burden, and they are not satisfied unless they are preaching the Gospel. This is their first and whole duty, and the rest is secondary, such as visiting the sick. Of course, the sick must be looked after, but we are not called to do that, but to "preach the Word," and lose no time in doing our whole duty in that direction. For, says Jesus, "This Gospel of the Kingdom shall be preached to all the world for a witness, and to all nations, and then shall the end come" (Matt. xxiv: 14).

The text says: "Woe is me if I preach not the Gospel."

We stated the duty of God's "trustees" with the main object, but allow me to state it more fully: It is to save souls. This was the object of Christ, to save sinners; and, of course, this is the object of preachers.

The preacher's responsibility is great. But let us endeavor to see just what it is. He is not to do things beyond his power. He is one in a series of agencies, prepared by divine wisdom, for the accomplishment of an infinite end, and he should know his work. He is not the head spring of salvation. He is a means to an end.

Christ is the life; He is to proclaim this life. Christ is the light of men; He is to diffuse this life.

But just take notice: "Christ is the way and the truth;" the preacher is to instruct men in that way, and to open unto them the truth, as it is in Christ Jesus. He is to light up a blaze in this dark world; to proclaim it far and near that "Christ Jesus is the Saviour of the world;" and that "Whosoever believeth in Him

should not perish, but have everlasting life." Preach it in life ; preach it in the power of the Holy Spirit ; preach it in every characteristic of life ; and preach it in death.

TAKE NOTICE : The preacher has to live, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things ?

"If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power ; but suffer all things, lest we should hinder the Gospel of Christ.

"Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." (I Cor. ix:11-14).

"Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. vi:6).

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

"For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward." (I Tim. v:17-18).

N. B. Our race of people do not support their ministry as they ought. Many have the wrong conception of God's ministers, and it is for the lack of knowing God's Word ; and yet the people are not to bear all the blame ; it is a great deal in the so-called ministers, who are hirelings. God grant for the day to break and the dark clouds to disperse, and the light of God's truth to shine all around, and all know their duty and do it!

IV. His Thankfulness.

St. Paul says last of all in the text : "I thank Christ Jesus, our Lord, who enabled me for that He counted me faithful in putting me into the ministry." That is, He gave him power, and wisdom, and strength, and the Holy Ghost.

St. Paul did not put himself in the ministry, and neither did I ; but he thanked the Lord Jesus Christ, who could change such a sinner as he was and find him worthy to be "entrusted and appointed" a minister of the Gospel.

This outburst of praise for the mercy of the Lord Jesus Christ which called him to the ministry of the Word, is caused by the thought which immediately precedes of his being "entrusted" with the Gospel. He disclaims any notion of merit on his part, and so does every one of whom the Lord Jesus sends forth.

"That enables me." Let us read where his power came from, from the following passages of Scripture :

"But the Lord said unto him, go thy way ; for he is a chosen vessel unto me, to bear my name before the gentile, and kings, and the children of Isreal."

"For I will show him how great things he must suffer for my name's sake."

"And Ananias went his way and entered into the house ; and putting his hands on him said, brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou comest hath sent me, that thou mightest received thy sight and be filled with the Holy Ghost."

"And immediately there fell from his eyes as it

had been scales, and he received sight forthwith and arose, and was baptized."

"And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus."

"And straightway he preached Christ in the synagogues, that He is the Son of God."

"But all that heard Him was amazed, and said ; Is not this He that destroyed them which called on this name in Jerusalem, and come hither for that intent, that He might bring them bound unto the chief priests ? "

"But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." Acts ix : 15-22.

"And the night following the Lord stood by him, and said, Be of good cheer, Paul : for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Acts xxiii : 11.

"But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things who thou hast seen, and of those things in the which I will appear unto thee."

"Delivering thee from the people, and from the Gentiles, unto whom now I send thee," "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts xxvi : 16-18.

"For there stood by me this night the angel of

God, whose I am, and whom I serve." Acts xxvii:23.

"Finally, my brethren, be strong in the Lord, and in the power of his might." Eph. vi:10.

"I can do all things through Christ which strengtheneth me." Phil. iv:13.

"Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the Lion." II Tim. iv:17.

"And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." II Cor. xxi:9.

It denotes the giving of that peculiar power which was the gift of the Holy Ghost, and which was necessary for the work of an Apostle, to enable him to bear witness to Christ in the face of an adverse world.

This power Christ promised to His Apostles before His Ascension. Acts i:18. St. Paul received it after his conversion. Acts ix:22. He continued to hold it throughout his Apostleship. Phil. iv:13. He enjoyed it, especially at the reproach of his martyrdom. II Tim. iv:17. It comprises strength of faith, strength to testify and to preach; strength to endure and suffer.

Brethren, I thank God this morning that I am a poor sinner saved by "grace through faith." That the Lord Jesus made me worthy and gave me faith and strength, and "appointed" me His minister to preach His Gospel.

I have nothing to boast of, "save in the Lord Jesus." I could not have succeeded if I had put myself in the ministry. I would have failed long ago, for there is no doing power in man except from above.

I thank God this morning for His goodness. His promises are sure. He has always been with me, to cheer, to comfort, and to strengthen me. He leads me, teaches me, and protects me, for I have found Him a "Strong Tower in the day of trouble."

I thank Him, for He is worthy to be praised. He has given me souls, in the midst of storms and tempests, and when it seemed as though my enemies would almost devour me. He has been my stay. In sickness, and almost death, He has been my help.

Brethren, time is short. The weary pilgrim march of my ministry will soon close. The last sermon will be preached, the last hymn sung, the last soul converted, the last battle fought! Then I shall bind my sheaves together and stand on the Pinnacle of Time and say, like St. Paul, "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

It is a glorious Gospel,
A Gospel of God and His Son;
It brings good news from afar;
It brings Life, Joy, and Peace.

Ye trumpeters ! Awake! Awake!
Sound the alarm in Jesus' name!
Proclaim Christ crucified!
Who has "entrusted and enabled " thee to preach!

Proclaim salvation far and wide;
Christ has paid the debt;
Thank God, and proclaim the news:
Jesus is King and Lord over all.

Lord Jesus, help me to proclaim
This rich Gospel news;
And if the Lord will help me,
I will preach it evermore.

AMEN.

Statistical Report of

REV. D. W. WISHER'S PASTORAL WORK

During His Eighteen Years' Pastorate of Mt. Olivet
Baptist Church, New York City, N. Y.,
From October, 1877, to October, 1895.

Sermons preached, 4,067 ; expostulations, 1,202 ; converts, 1,380 ; baptisms, 1,043 ; by letter, 344 ; by experience, 431 ; excluded, 235 ; by restoration, 25 ; pastoral and sick visits, 5,075 ; funerals attended, 1,375 ; prayer meetings attended, 1,840 ; marriages performed, 335 ; ordained ministers, 7 , licensed ministers, 5 ; present membership, 1,500.

FINANCIAL STATISTICS.

Moneys Raised and Expended for all Purposes.

1877.

Current expenses, including repairs on building.....	\$42,432 60
Charity, Home and Foreign Missionary, and Educational Work.....	12,000 00
Paid on building.....	39,000 00
<hr/>	
Total amount raised and expended.....	\$93,432 60
Out of this amount comes the royal gifts of Mr. John D. Rockefeller, Mr. William M. Isaacs, Mr. James Pyle, Mr. W. A Cauldwell, Mr. Samuel S. Constant, Mrs. Nathan Bishop, Mr. J. A. Bostwick, Mr. J. F. Comey, Mr. B. F. Judson, Mr. R. Parker, and others, through the Baptist City Mission, amounting to.....	\$18,000 00

Resolution offered and voted upon by the Church and Congregation,
Sunday morning, October 27th, 1895, and sent to the Pastor,

REV. D. W. WISHER,

at the close of the preaching of his

EIGHTEENTH ANNIVERSARY SERMON.

RESOLUTIONS.

Whereas, We are grateful for having heard the Eighteenth Anniversary Sermon of our Pastor, Rev. D. W. Wisher, this morning, which was, in our opinion, of the highest spiritual order, of the deepest inspiration and thought, and of the most wholesome instruction ; and

Whereas, We believe that the preaching of such characteristic sermons as that preached by our Pastor this morning are of great instrumentality in reaching the dark recesses of the hearts of sinners, lifting the veil of ignorance from the face of truth, as in Christ Jesus our Lord, destroying those vile superstitions inherent with the irreligious, and, undoubtedly, elevating both church and people to a higher plane of Christian intelligence ; and

Whereas, We are greatly pleased with the Eighteenth Anniversary Sermon of our Pastor, preached this morning, which was a clear, lucid exposition of the Gospel ; and in order to express to our Pastor our appreciation of the same,

Resolved, That we tender our many thanks and congratulations to our Pastor, Rev. D. W. Wisher, for his untiring and unswerving energies in the cause of the spreading of the Gospel, and in the bringing of many souls to Christ ; and for his most valued services

which he has rendered us since his inauguration as pastor of this church in having been the principle agent in bringing this church to its present spiritual, social, intellectual and financial status,

Resolved, That we kindly request our Pastor, Rev. D. W. Wisher, to publish his Eighteenth Anniversary Sermon, as preached this morning, for distribution (about 2,000 copies), that it may be to those who were not so fortunate as we to be present this morning, as beneficial, instructive, and spirit-refreshing as it has been to us.

Respectfully submitted,

R. H. DE SAYLES,

H. L. JONES,

Authors of Resolutions.

(Signed.)

Phillip Pride, John Brown, J. A. Gardiner, Alfred Parham, John B. Coles, Miss Susan Jones, Mrs. Getsey Tapley, W. H. Moore, W. A. Smythe, Mrs. Eveline Humbles, J. E. Decker, J. T. Johnstone, W. H. Holloway, H. M. Lymus, Mrs. H. M. Lymus, David Grant, Miss Annie Hopson, Mrs. Hattie Cox, Miss Maggie Mynor, Peter Hill, Mrs. America Greene, Mrs. Lizzie Johns, Mrs. Agnes Kirk, Miss Sarah Roots, Mrs. Martha Jackson, Miss Mildridge Dean, Mrs. Mary Adams, Miss Mary Preston, Miss Julia Anderson, Miss Agnes Harrison, Miss Anna Wilson, Miss Hannah Allen, Henry Darnell, John Twine, Miss Herbetine McGuire, Mrs. E. H. Butler, Mrs. Melvina Walton, John W. Hendricks, Miss M. L. Hattaway, Mrs. Mahala Edwards, Miss L. B. Pride, Miss Eliza Lewis, Miss Annie Johnson, Geo. A. Johnson, W. H. Mayo, Mrs. Olivira Allen, Edward Crabb, Miss Mary E. Burges, Mrs. Annie Wilson, H. Richardson, Miss Jennie A. Page, Mrs. Mamie Edwards, Mrs.

Charlotte Pierce, Mrs. Hannah Harris, Mrs. Lizzie Holleway, Mrs. Lilian Queen, Joseph Brown, Miss Georgie Martin, Mrs. Emma Billups, John Allen, Joseph Wallace, Wm. Tazewelle, Mrs. Wm. Tazewelle, W. H. Jackson, Henry Greene, Miss Sarah Fenix, C. S. Carter, F. W. Jackson, Miss Hattie Haskin, Mrs. Lucinda Walton, Miss Annie E. Jones, Mrs. F. Robinson, Mrs. Emmiline Brown, Mrs. Emma Nevis, Miss Francis E. Hinton, Miss Georgie Brown, Mrs. Mary A. Bragg, Mrs. Elizabeth Geyser, Herbert Royal, Mrs. Sarah E. Washington, Mrs. G. D. Satterwhite, Scott Johnson, Robert D. Branch, Mrs. Martha L. Smith, John L. Hicks, Miss Alice Morgan, Miss Jessey C. Evans, Mrs. Mary Lewis, Miss Fannie R. Lewis, Elvira Marten, Mrs. Amada Morrison, C. F. Mc Field, Mrs. Bettie Wells, Mrs. Georgia Carter, Miss Celestine G. Wisher, Miss Ellen Williams, Mrs. Emma Bird, George P. Webb, Robert H. Jones, and many others.

Notes^on the Public Eighteenth Anniversary Celebration,

Held at Mt. Olivet Baptist Church,

161 West Fifty-third Street, New York City, N. Y.,

Thursday Evening, October 31st, 1895.

On Thursday, October 31st, 1895, it had been appointed by the Church for the celebration of the Eighteenth Anniversary of the Pastorate of the Rev. D. W. Wisher, of the Mt. Olivet Baptist Church, 161 West Fifty-third Street, New York City, and a glorious time was anticipated, but owing to the great inclemency of the weather—a heavy rain storm on that evening—many persons were unable to attend. Tables were well spread with refreshments, and all of the delicious things of the market to help make this celebration superior to any heretofore given. But we were sadly disappointed. However, as we thought it imprudent to postpone the celebration, we went on.

Only one of the invited speakers, Rev. Ernest Lyons, D.D., pastor of St. Marks M. E. Church, West Fifty-third Street, New York City, was present, who made the principal address of the evening, which was powerful, eloquent, and sublime, and who spoke in the highest terms of praise of the pastor's work during his eighteen years' connection with Mt. Olivet Baptist Church. The following are extracts from his speech:

"Dr. Wisher is a successful pastor. He has accomplished more since he has been here than any other minister in this city. Any black man shows himself smart when he can get what he wants from the 'white folks' to carry on the work here.

"This is the foremost Church of the denomination of Negro Baptists in this country. When they make up their summary, they are compelled to concede that the Rev. Daniel W. Wisher has contributed largely to the Baptist denomination. With all the churches in this city, the Mt. Olivet stands in the forefront.

"There has been much grumbling about your pastor not visiting the members and congregation as often as he ought. They say the same about me—but how in the name of God can one man go around and see two thousand people and preach the Gospel successfully? How can he do it? The Church is large enough to have an assistant. One man can't do it all.

"All praise to your successful pastor! May he live long, and you too, to do grander work—to be more successful in the future than in the past.

"He is a man that I love, and have found him the same now as when I first met him—a Christian gentleman, and a Christian minister, always smiling and ready to do good wherever and whenever he can—kind and gentle in his spirit, and humble in all the walks of life."

The Rev. George H. Boswell, and the Rev. A. M. Harrison, invited guests, were also present.

The music was furnished by the young choir, under the leadership of Madame Virginia Scott Hunt, which

was excellent, and the leader and choir deserve much credit. The officers, and many of the general committee, worked faithfully in the discharge of their duty, and deserve much credit also.

Many thanks to the committee and the church and congregation for their kind donation, though small on account of the inclemency of the weather.

The Deacons and some of the Trustees of the church made short addresses in honor of the occasion, also Mr. H. L. Jones, Master of Ceremony.

The pastor made the closing remarks, in response to the Rev. Dr. Lyons. One touching remark which he made was in regard to his old friend, the late Deacon B. F. Judson, of the Fifth Avenue Baptist Church, who always attended his anniversary celebration since he has been in the city, but who now sleeps in Jesus, and has entered through the gates into that City that he always prayed and longed for. He said: "I miss him. He was dear to my soul and to this church. When I was sick he was with me; when I was well he was with me. He was my counsellor and friend indeed." Many more things which the pastor said were very instructive and interesting, but owing to lack of time and space we are compelled to omit it.

After the pastor finished his remarks, that part of the celebration was closed by the singing of the hymn, "Praise God from whom all blessings flow." Then everybody retired to the Lecture Room, where they feasted on those delicious things which were spread on large tables prepared for the occasion.

REPORTERS.

The following are some of the letters of congratulation, regrets, and extracts from letters received by the pastor and Chairman Committee of Arrangements:

A letter from Bishop W. B. Derrick, D.D., of the A. M. E. Church:

MR. W. H. HOLLOWAY, 12 West 15th Street,
Chairman of Reception Committee, Eighteenth Anniversary of Rev. Daniel W. Wisher, Pastor Mt. Olivet Baptist Church, New York City.

My dear Sir.—On reaching my office this morning, I found among the many letters which had accumulated during my absence yours containing an invitation desiring me to be present on the evening of the celebration of the eighteenth anniversary of the Rev. Daniel W. Wisher, your very worthy, able, and efficient pastor. Gladly would I have attended had I not gone to Bermuda. I would have joined with the great throng which attended the celebration for the purpose of doing honor to one who is held in high esteem by all true lovers of righteousness and truth throughout the city and country at large. I am pleased to state that among the first of my acquaintances made in the city of Norfolk, Va., during the year 1864, your highly esteemed and beloved pastor was among that galaxy. During this long acquaintanceship we have watched with delight his continued success, especially since his coming to the city, where he has so successfully led the army of the Master, exhibiting as he marched the spirit of meekness and Christian manliness, thus achieving for himself, and the cause which he so ably represents, a great triumph, whereby he has brought your Church and congregation to be one among the most flourishing in the city. The members of Mt. Olivet Church have need to be proud of their pastor. The Baptists of the country, and especially of the City of New York, can point with pride to his skillful and discreet leadership

in the affairs of the Church so as to gain the sympathy, respect, and confidence of the Board of Missions of the great denomination of which your Church forms a part. Likewise you are to be congratulated as a Church and congregation for the tender and affectionate regard with which you have held your pastor as to incite you in making ample provision for his and his family's temporal necessity during his sojourn with you as shepherd of the flock of Christ. By this spirit you have manifested the true knowledge that there is urgent necessity for prompt and efficient action on the part of those professing to be the followers of Christ in making suitable provision for those who are working for the cause of the Master as ministers. Yes, it is the solemn and imperative duty of the Church to make abundant provision for its ministers and their families, not as a matter of charity, but as a right and justice, are equally unquestionable. Your record as a Church shows conclusively this duty is fully understood by you. The minister of Christ who offers himself to the Church as her servant for Jesus' sake has no right to expect in that service worldly distinction; but he has a right to expect that while he ministers to God's people in spiritual things, they will not forget to minister to him in temporal.

And now, my dear brother, our prayer is that you, the deacons, likewise the men and women, youth and children of the Church and congregation, will renew your obligation, determined to unite with your dearly beloved pastor, all alike pledged to it, each one bearing part by prayers, labor, and gifts in carrying on a vigorous campaign in the name of the Triune God, thus enabling you in the years which are to come to accomplish more for the Master than in the past, and at last, when life's toils are o'er, yourself with the Church, standing at its head your affectionate shepherd and pastor, waiting for the welcome sound "Well done!" I am,

29 EAST SIXTY-NINTH STREET,
NEW YORK, Oct. 26th, 1895.

MR. WM. H. HOLLOWAY, *Chairman*:

My Dear Sir :—Your very kind invitation to be present on next Thursday evening, and assist in the celebration of the Eighteenth Anniversary of the Pastorate of the Rev. D. W. Wisher, is received with a great deal of pleasure.

I shall be present if possible, but the state of my health is such as to make my attendance very uncertain. It would not be prudent for me to attempt to assume the part you so kindly offer me, but if I am permitted to come and express the sincere respect and esteem that I cherish for my friend of many years, your noble pastor, I shall not fail to do so.

Mount Olivet Church, and its eloquent and self-denying pastor, and the devoted band of men and women who have united to make it what it is, one of the foremost churches of our denomination, one looked upon as a tower of strength in our great city. That your future may be even more than the past, filled with successful work for our dear Lord and Master, is the earnest prayer of your friend and brother.

WILLIAM M. ISAACS.

FIFTH AVENUE BAPTIST CHURCH,
2 WEST FORTY-SIXTH ST.,
NEW YORK, Oct. 26th, 1895.

MR. WM. H. HOLLOWAY,
12 East Fifteenth St., City.

My Dear Brother :—I very deeply regret that an engagement to speak in Syracuse on the evening of October 31st, will prevent my being at your church at the celebration of the Eighteenth Anniversary of your Pastor. I should greatly enjoy representing the mother

church on that occasion, and giving my benediction, to the *large flourishing* and *handsome* daughter. I congratulate you on the peace and harmony which has reigned in your church, on your true loyalty to the Gospel of Christ, and on the man of God who has been called to be your pastor. May he have eighteen more years to serve you, and may the abundant blessing of God rest on him and on you!

Deeply regretting that I cannot be with you, I am
Cordially yours,

W. H. P. FAUNCE.

The following letter, and extract from a letter, was received by the pastor from two prominent white gentlemen who were present on the morning when the "Eighteenth Anniversary Sermon" preached.

The letter is from Mr. George Wise, who is one of the vice-presidents of the Christian Evidence Society at Liverpool, England, a member of the late Mr. Spurgeon's Church, and lecturer on biblical and scientific topics, and who was invited by the pastor to take a seat on the platform with him.

"NEW YORK, N. Y., Oct. 28th, 1895.
REV. D. W. WISHER.

Rev. and Dear Sir: Kindly allow me, as a stranger to the good people of New York, to tender to you my sincere thanks for the truly able, eloquent, pointed, intensely practical sermon which you preached on Sunday morning last, October 27th, 1895.

Permit me to add that, if there be one thing about the sermon which struck me more forcibly than anything else, it was its profound spirituality. Christ was the sole theme. He was indeed the Alpha and the Omega.

Trusting you may be spared to proclaim Christ's

Gospel for many years to come, and also to continue your faithful ministry to God's own dear people.

I am, dear sir,

Yours respectfully,

GEORGE WISE."

The extract is from a letter by Mr. D. C. Overbaugh, a coal and lumber merchant of this city, and who is also a great lecturer and Sunday school worker of the Hudson River Baptist Association, and who, with his wife, occupied a front pew in the church.

"Accidentally, my wife and I, while looking for Dr. MacArthur's Church yesterday, and it being late, we concluded to drop into Mt. Olivet Baptist Church, *not knowing it was a colored congregation*, which made it all the more enjoyable to both of us. We both made the remark after the preaching, that we had not lost anything by not being able to find Dr. MacArthur's Church.

Please let me add right here, that your sermon yesterday morning astonished me, for its clear, lucid exposition of the text, and for its poetic flights of oratory. It was *simply grand*. The whole *moving power within* was the *Holy Spirit*. *There is your strength and power*. This coming from a colored preacher, who possibly may not have had a collegiate course, convinces me, what I have always believed, that God has a bright future for your *Race*."

433 FIFTH AVENUE,

NEW YORK, Oct. 30, 1895.

Dear Brother Wisher: I did not know, when you spoke to me a week ago about your anniversary, that it was to occur so soon. I am very sorry that I have an engagement on Thursday evening which precludes my

being present and participating in the exercises, and the notice is too short to permit of my seeking to change it.

I will, however, convey my congratulations to you and your people in this way, and express the joy I feel in the anniversary. It proves that both pastor and people must have been very good to each other that you have had such a long ministry in that one church. We all rejoice in the fruitful work you have done, and hope that your bow may abide in strength as you go on in your very successful labors.

I am yours sincerely,

HENRY M. SANDERS,
Pastor of the Madison Ave. Baptist Church.

55 EAST SIXTY-FOURTH STREET,
NEW YORK, Oct. 20.

My Dear Brother Wisher: I want to commend to you a woman who lives with us and attends your church—Rebecca Kennard. I think no one enjoys the church more than she does, but she is a stranger in New York and very timid about introducing herself. She was with us in Massachusetts, and was also in the family of my wife's mother in Baltimore. She is a member of the Rev. Mr. Alexander's church, and is very good to her church. She often comes to me with money to send to him. I asked him to drop you a line about her.

I heartily rejoice with you in your great prosperity, and send my congratulations upon the celebration of your anniversary.

I send a little volume, which I ask you to accept, with my regards.

Sincerely yours,

JOHN T. BECKLEY, D.D.,
Pastor of the Baptist Church of Epiphany.

I WEST EIGHTY-FIRST STREET.

NEW YORK, Oct. 31, '95.

Dear Bro. Wisher:

I am sorry not to have been at your anniversary to-night, but I have had a cold for some weeks that I could not get rid of, and Mrs. Barratt feared I should make it worse by going out in the wet.

We both wish you many happy anniversaries, with better weather next time.

It must be a great gratification to you to have had so many useful years full of blessing and help to others—though not without troubles—but then which of us are without troubles?

They come to us all, but the bravest and strongest turn them to opportunities for greater usefulness.

Trusting that the divine blessing may continue to us—on your labors,

I am, Yours sincerely,
J. ARTHUR BARRATT.

MOUNT MORRIS BAPTIST CHURCH,
FIFTH AVE., BET. 126TH & 127TH STREETS.

NEW YORK, Oct. 31, 1895.

Rev. D. W. Wisher:

MY DEAR BROTHER: I am very sorry that a previous engagement will prevent me from accepting the kind invitation to attend the celebration of your eighteenth anniversary this evening.

I wish for you all the joy that you wish for yourself, and hope that your days in the city may be many more, and your success in the future more glorious than that of the past. It gives me pleasure to know that you have been so greatly blessed and that you have the entire love of all your members.

The Lord bless you in every way.

Yours sincerely, W. C. BITTING,
Per E. C. M.

The Preacher and His Message.

EDUCATIONAL SERMON

PREACHED BEFORE THE

NATIONAL BAPTIST EDUCATIONAL CONVENTION

BY

. . . REV. D. W. WISHER . . .

Pastor of Mt. Olivet Baptist Church, New York City

At the Vermont Avenue Baptist Church,

REV. GEO. W. LEE, D.D., PASTOR,

Sunday Evening, September 19th, 1893, Washington, D. C.

PUBLISHED BY REQUEST.

"But we preach Christ crucified."—I Cor. 1: part of 23d verse.

Mr. President and brethren of the National Baptist Educational Convention, and friends: In the name of our Lord Jesus Christ I bring to you Christian salutation. Peace be with you, and may the Holy Spirit descend upon us, give us true wisdom and power.

I was much surprised and greatly touched by your kind invitation to preach the annual sermon to this great body of Baptist brotherhood, as I expected to be forgotten by you after tendering my resignation as a member of this body, at your last session in this city three years ago.

I desire your prayers for the guidance and power of the Holy Spirit, while I deliver unto you the message given to me for you by the Spirit of Truth, so that all may be edified and God glorified.

This first letter of Paul to the Corinthians was written A. D. 60, at Easter in the third year of Paul's residence at Ephesus.

The translation of the words of the text are "But we proclaim a Messiah crucified."

The philosophers, scribes, and disputers of the world were in general employed in confuting each other's system. They scarcely agreed in anything, except in rejecting and despising the Gospel, and it was evident that their wisdom and learning had been of little use to mankind.

What indeed had they achieved? What traces of their success in ameliorating the state of the world could be discovered?

Could it be denied that God had exposed the folly of this kind of wisdom, in the most conspicuous manner?

In His infinite wisdom He had left a great part of the world to follow the dictates of their own boasted reason, and the event had demonstrated that the wisdom of fallen man was incompetent to find out or retain the knowledge of God his creator. So that idolatry, atheism, or skepticism, connected with the most extreme weakness, was the universal effect.

Matt. xi: 25, 26. "At that time Jesus answered and said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' "

"Even so, Father; for so it seemed good in Thy sight."

Rom. i: 21-32. "Because that, when they knew

God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened.

“Professing themselves to be wise, they became fools.

“And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

“Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves.

“Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen.

“For this cause God gave them up to vile affections ; for even their women did change the natural use in that which is against nature ;

“And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.”

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.”

“Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers.

“Backbiters, haters of God, despiteful, proud, boast-
ers, inventors of evil things, disobedient to parents.

"Without understanding, covenant breakers, without natural affection, implacable, unmerciful.

"Who knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them."

When this experiment had been sufficiently tried, "it pleased God" to send forth his apostles and evangelists, to preach that doctrine, which was derided as "foolishness," and they delivered their message in the most simple and unadorned, but powerful manner; yet, behold, most wonderful effects followed! Immense multitudes believed the report, and were saved from idolatry and iniquities, and became the worshippers and servants of the living God. (I Thes. i : 5-10).

"For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

"So that ye were ensamples to all that believe in Macedonia and Achaia.

"For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad, so that we need not speak anything.

"For they themselves show us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.

"And to wait for his Son from the dead, even Jesus, which delivered us from the wrath to come."

The Jewish scribes indeed, not satisfied with all the demonstration, from miracles and prophecies, that Jesus was the Messiah, as not savoring his spiritual salvation, demanded "a sign from heaven" and waited for a Messiah, who should "come with outward observation." (Note Math. xvi : 1-4, Luke xvii : 20-23).

"The Pharisees also with the Sadducees came, and tempting desired him that He would show them a sign from heaven.

"He answered and said unto them, When it is evening, ye say, It will be fair weather, for the sky is red."

"And in the morning, It will be foul weather to-day, for the sky is red and lowering. O, ye hypocrites, ye can discern the face of the sky ; but can ye not discern the signs of the times ?"

"A wicked and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of the prophet Jonas. And He left them and departed."

"And when He was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation."

"Neither shall they say, Lo here ! or, lo there ! for, behold, the kingdom of God is within you."

"And He said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it."

"And they shall say to you, See here ; or, see there; go not after them, nor follow them."

And the Greeks required a doctrine adapted to their philosophy, and supported by reasonings and speculations like that of their noted leaders.

But the servants of God called, chosen and qualified men of good Christian character and full of the Holy Spirit, "preached Christ crucified."

This was the grand peculiarity of their doctrine, the centre of their instructions, and the topic on which they delighted to expatiate, and by motives deducted from it, they enforced all their exhortations.

This doctrine of a crucified Messiah ; this testimony that He, who had been put to death by the rulers of the Jews, as "a deceiver," was their long-expected Deliverer and King, to whom all subjection was due, and from whom all blessings were to be expected, was "a stumbling stone to the Jews," who took offence at it, and persisted in unbelief ; while the philosophizing Greeks derided, as the excess of folly, the idea that a Jew, and one whom that despised nation had crucified with ignominy, should be honored as the Governor and Judge of all mankind, trusted as the only Saviour from everlasting misery, and even adored as the infinite and Almighty God.

Let us take notice of two things in our discourse.

But *we preach* Christ crucified.

1. The preacher.
2. The message.

THE PREACHER.

Who and what were the preachers or messengers chosen by Christ to proclaim His Gospel?

It is of a truth that the first chosen by Him were not men of high learning, nor men trained in the schools of worldly wisdom, but were humble fishermen. Yet they had traits of character and mind which fitted them pre-eminently for the chosen work.

The omniscient Master saw in these humble men qualities which he would have sought in vain among the scholars of that age.

Did He send them forth untrained to expound the mystery of Godliness? No, He himself, the source of all wisdom, trained them until their knowledge outshined and was able to conquer all the wisdom of the world.

First, He called them that He knew to be faithful, and they gladly responded; then He trusted them and gave them the words of Life and sent them forth.

Should the messengers who to-day go out to proclaim the unsearchable riches of Christ, the same glorious Gospel which our Lord committed to His disciples be of a meaner order or a lower standard than those chosen by Christ during His earthly life? No. What should be the qualifications of our ministry of to-day, when we look upon the first disciples and their Godly life?

At first they should be men who by their humble Christian life and high moral character give evidence that they have been born of God, regenerated by the

power of the Holy Spirit, being faithful toward God and their fellowmen.

Secondly, they should give evidence by their love for the souls of men and their self-denial and self-sacrificing fulfillment of their duty that they are sent to preach Christ.

Further let us ask: Should men be admitted to the ministry who are not prepared in knowledge to preach?

The messengers of God shall be leaders of the people, teachers of that wisdom which excels all knowledge and science of the world. Can they do such work successfully without preparation, and most thorough preparation! No, never.

What then is necessary for the training of our young men who are called of God for the ministry?

Let us insist upon them to obtain the very best education our schools can afford.

A lawyer is not admitted to the Bar until he is equipped for it.

A student of medicine is not permitted to practice until he has acquired the knowledge and passed through the course of study prescribed by the faculty.

Why then should the ministry permit men to join their ranks and impose upon our charges committed to us by our God, who are not able to successfully plead the cause of Christ in the world, nor to convince a sinner of the error of his ways to save his soul from death?

We need stricter rules, and should exercise greater care upon whom we lay our hands and admit to the sacred brotherhood of the ministry. We need more

schools and better schools than we have. We need schools with consecrated men of God, full of wisdom, and full of the Holy Ghost, as teachers. Schools in which it is not the only object to cram into the head of the student as much knowledge of the letter as possible without paying any attention to his spiritual life.

We need schools that will educate, draw out the brilliant abilities of our rising generation. Institutions that will turn out men of knowledge, men wise unto salvation. Men full of enthusiasm for the work. Above all, men full of the Holy Ghost.

Let me say in plain words: I do assert that in this present age a man cannot successfully work as a messenger of God, a minister of the Gospel, without having a thorough knowledge of His Word, acquired by a systematic training, however great his zeal and enthusiasm might be.

On the other hand, I do assert that a man will not be a successful preacher; yea, if he had the wisdom of Solon and Socrates, or Solomon, and lacked the spiritual life and enthusiasm inspired by the Holy Ghost.

Why do we see some of our college bred young ministers so often make a total failure in the work of the ministry? Because they are puffed up by knowledge without common sense to enable them to use it for the good of their fellow-men, and without spiritual zeal.

Because they have gained superior knowledge? No. The whole truth is, there is too much catering to the ignorance of the pew for the sake of a few loves, and thus they sadly fail.

Oh, for a consecrated ministry that will, in humility, shine forth as a great light to the glory of God, enlightening the world that sits in darkness.

Oh, for more young men of the highest moral standing that will be living epistles, living examples of the doctrines of Christ. Men that will study human nature, and by the words of truth be able to move the souls of men by the Spirit's power within them.

Men whose greatest aim shall be to save souls, that will not despise the smallest fields to uplift the fallen and bring out those that are in the gall of bitterness and the bonds of iniquity.

Brethren, we that are in the ministry now, we that love the welfare of Christ's cause, can do much towards this end, and we must do it.

1st. We must be united in the strongest bond of Christian fellowship. We are separated at present. There should be among us, as a people, no Northern, Southern, Eastern, or Western Baptist. We should be one in heart, one in mind ; in full co-operation, blending our efforts in furthering the cause of our Lord Jesus Christ.

The difference in our education and position should not make us antagonists to each other. We are brethren in *one* common faith, and must have our whole soul in this work, which is God's work, and not our own, and give Him the honor and glory.

What we need to-day is a consecrated, united effort of the great body of colored Baptists of these United States, and, in the name of our Lord Jesus, we

can do a great work. First, the *Ministry must be united in Christian love*, and then the churches will follow.

Schools cannot be established and maintained without money. How shall we get it?

By concentrating the great family of colored Baptists, for each member to bear a part of the burden.

There are about one million and a half of colored Baptists in the United States. Let each take a part of the work by contributing their means, and we can maintain at least six good schools; establish our own publishing house, controlled by colored Baptists of this country.

Then we shall be able to help our young men students for the ministry and educate young women as teachers and missionaries. But this cannot be accomplished by selfish motives. It must be done in the spirit of Christ, through His love within us, and for the glory of God, and not of man.

Will we not as colored Baptists appreciate our God-given advantages of to-day, and make the very best use of them for the benefit of our race?

Shall we spend our precious time in measuring arms? In strife? Shall we uphold Gospel truths and pure Christian character, and education? Or shall our forces continually be divided, like the scribes and disputers of old?

“Divided we fall, united we stand,” and will prosper in the work of Christian education, and the salvation of souls, in the name of our Lord Jesus Christ.

When we exemplify more of Christ in everything we do, and less of our self, and consecrate all to the

Lord Jesus, and "preach Christ crucified," and live the life according to His example, we shall become a power in this great nation, and the results shall be more glorious than they were on the Day of Pentecost, our joy will be full, and God will be glorified.

We have the people and they have the money and above all we have a true, faithful, living God. What is the trouble? Is the fault in God? No. The fault is in us.

We are divided on isms, I term it. We must preach one "Christ crucified," in words of the Spirit, and in our own character, "Be ye clean that bear the vessels of the Lord."

We must practice what we preach. "A cistern cannot send forth pure and impure water at the same time."

Our money and our time must be consecrated to God. Not sparingly, stingily shall we give, but liberally, cheerfully. "For God loves the cheerful giver, and the liberal soul shall be made fat."

We are commanded to "give one-tenth" of our income and the first fruits of our labors to Him. Our people need to be enlightened more on this line, as well as on other important topics of Christianity.

Brethren, let us rise up as one man for Christ and go to work. Time is flying and men are dying and the judgment is near. "Awake, thou that sleepeth, and arise from the dead and Christ shall give thee light."

THE MESSAGE, "CHRIST CRUCIFIED."

A crucified Messiah, "the Christ," the Anointed. Take Christ and Him crucified out of the Bible and we have no Gospel, and will still be in the bonds of in-

iquity and in total darkness and doomed to everlasting destruction.

Christ and Him crucified is the sum and substance of the Gospel.

The same Gospel that was manifested to the world by Christ and His Apostles was either implied or symbolically couched in all the communications of God to the ancient world.

The great promise to our first parents involved it, because in no other way than the Gospel could that promise ever have been accomplished.

It is only in the character in which Christ crucified is manifested in the Gospel that the seed of the woman could have bruised the head of the serpent.

The Godhead and incarnation of the Messiah are implied in the promise.

That the serpent may bruise his heel, he must be man ; that he may be able to bruise the head of the serpent, and so to redeem His people, he must be God.

The reconciliation of sinners to God through the blood of the cross is here announced in a dark and distant manner, but which now, in the light of the Gospel, is as clear as a sunbeam.

Nothing but the plan of salvation revealed in the Gospel could fulfill this promise. This plan, then must be divine.

Christ is, and must be lifted up as the Saviour of the world. "And I, if I be lifted up," says Jesus, "I will draw all men unto me."

There are many topics on which we may discourse,

many questions we may discuss ; but we ought to preach Christ. There are men to-day clamoring for something new. The spirit of the time is full of skepticism, rejects the plain Gospel truths and desires to hear only such topics discussed in the pulpit as suits their fancy and does not disturb their slumber of carnal security. Hirelings behind the sacred desk who claim to be shepherds of Christ's flock, yield to the demand of the fanciful crowd, and in order to be popular preachers, court the favor of the people by tickling their ears with foolish fancies rather than to court the favor of God by proclaiming the truth as it is in Christ Jesus the Lord. They preach in silver-tongued orations, and hardly dare to touch with velvet-gloved hands the dormant conscience of their hearers for fear of becoming unpopular and unfashionable.

Away with such message which beguiles the heart and sinks the soul into hell.

Paul realized his duty to its fullest extent when he exclaims "I am a debtor both to the Greek and to the barbarian, to the wise and to the unwise." And debtors we are to the world of humanity, for a precious treasure has been intrusted into our hands, to deliver unto the world the sweet message of a once crucified and arisen Redeemer, for "there is none other name given under heaven among men, whereby we must be saved."

We realize and maintain the glorious doctrine of one common fatherhood and one common brotherhood; "one faith, one Lord, one baptism." And we believe as Paul says, that "God made out of one blood all nations that dwell upon the face of the earth," and that makes

us debtors to the world. One blood in creation and that one precious blood of the crucified Saviour in redemption. In every soul that goes to eternal destruction, we loose a brother ; flesh of our flesh, and blood of our blood, kindred souls for whose salvation to strive is our life work.

Can we do it with flattering tongues, can we do it by teaching them to observe ceremonies or learn creeds written by men ?

No ! but convict men of sin and unrighteousness. Show them in stern words the unchangeable justice of a righteous God, and then preach Christ crucified for their sins, atoning with his blood for their iniquity ; calling in His boundless love for the heavy laden to come unto Him. Are we soldiers of the cross ? Then we are also standard bearers in the army of the living God. David sings to Jehovah. "Thou hast given a banner unto them that fear Thee that it may be displayed because of the truth."

Let us unfurl it, brethren, that men may see its mottoes. Oh ! the inscriptions that are written on this blood-stained banner of our Lord—characters of living, glowing, flowing light !

Jehovah, in the Garden of Eden, begins to inscribe the promise of the Messiah. David, in the sweet perfume of poetry, takes up the strain of promised deliverance from the bondage of sin. Isaiah, the writer of the Old Testament Gospel, sees the Messiah in prophetic vision as the Saviour of the world, and writes upon his banner with a bold hand. Christ, in the fullness of time, illuminates it with heavenly light in Beth-

lehem's plains, and sprinkles it with His blood ; on Calvary lifts it up on high ; the third day, in the morning, raises it triumphantly over the whole world. The power of Satan broken, Death and the Grave conquered, He plants it up on Zion's Hill, and commits it to our charge.

Let us be faithful to our trust. Let us sound the jubilant notes of the silver trumpet until the world echoes the message of salvation. Look upon thousands of our people in their depravity. You can find them in the gambling house, upon the ballroom floor, and in every den of vice imaginable. Precious souls are being lost, and morals are being degraded. Let us carry the message truthfully. Warn men of the awful justice of Jehovah in His wrath against the disobedient, and entice them by the marvellous love of a crucified Redeemer to flee from the wrath to come.

Bring before their eyes the suffering Messiah, despised by men and rejected, dying on the cruel cross for the sin of the world. Let them hear his cry, "It is finished." The work of atonement is complete, and Israel is free.

Show them the Prince of Peace in the glory of the Easter morn, triumphant over death and the powers of darkness for our justification. Let them hear the marvelous words of love. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Cheer them, when their heart is broken in Godly sorrow, with the words of promise, "He that believeth and is baptized shall be saved."

Guide them through life by uplifting the royal

standard of Christ crucified and arisen emblazoned in golden letters with the stupendous truths and grand precepts that fall from His holy lips, commanding all men to lead holy lives and follow the standard of morality set up by Him. Do it truthfully ; take His word, and nothing but His word. Depart from superstitions and vain imaginations, relying on the pure words of life.

Let our battle cry be, "The world for Jesus," and thus we must conquer. Much has been achieved by the Church of Christ. The cross, once despised, has become mighty. It stretches its arms over the North, the South, the East, the West, controls the thoughts of millions of men, and gathers under its shadow their souls. Yet there is more to be done and we must fight until the banner of Christ shall float from every hill and through every valley on the face of the globe, until we shall herald the glad tidings from land to land, and from sea to sea, till every knee shall bow and every tongue shall confess that Jesus is the Lord. Then we shall lay our weapons down at His feet and still praise "Christ and Him crucified."

The following are a few of the many letters of praise and commendation on this sermon which were received by the Rev. D. W. Wisher from some of the most able men in our race who were present at the time the sermon was delivered ; and these expressions of encomium and congratulations coming from persons who, perhaps, never before heard or met the Rev. D. W. Wisher, show how well he is thought of as one of our greatest and best expounders of the Gospel, not only by the members and congregation of his own church, but by the members and congregations (black and white) of other churches in other sections of the country, where he has been and preached, and where his eloquent, explicit and profound exposition of the Word of God has been able to move some of the most stubborn-hearted sinners, and has caused them to be brought out of the darkness of iniquity into the glorious light of the Gospel, wherein they have the assurance that, by faith and trusting in the power and glory of God, through Jesus Christ our Redeemer, they will at last, when done with the toils of this unfriendly world, reach a glorious haven of rest, prepared for the righteous by our Lord and Saviour Jesus Christ.

WASHINGTON, D. C.

"I heard the sermon preached before the National Baptist Convention, held at Washington, D. C., on Sunday night, September 17th, 1893, and regard it an excellent setting forth of Gospel truth, and hope to see it in print.

M. VANN,
Pres. Amer. Nat. Bap. Convention, U.S.A."

"WASHINGTON, D. C., Sept. 19th, 1893.

"I am thankful to have the privilege to say that I have heard the Educational sermon delivered by the Rev. D. W. Wisher, of New York City, on Sunday night, Sept. 17th, 1893, in the Vermont Avenue Baptist Church, and to my mind it is an able discourse, and one worthy of publication.

A. R. GRIGGS,

Pres. Foreign Mission Convention of the U. S. A.,
Dallas, Tex."

"WASHINGTON, D. C., Sept. 19th, 1893.

The sermon preached by the Rev. D. W. Wisher before the National Baptist Educational Convention on Sunday night, last, was timely in conception, and I should like to see it in print. I believe it will do good to many.

P. F. MORRIS,

President of the N. B. E. Convention.

"WASHINGTON, D. C., Sept. 19th, 1893.

The sermon preached before the National Baptist Educational Convention on Sunday night, Sept. 17th, 1893, was a manly, strong, logical, eloquent, and effective effort, and we think it ought to be given to the public, and hope that this wish will be realized.

JAMES H. GARNETT,

Pres. State University,
Louisville, Ky."

The Way of Salvation.

A Paper Read in St. Mark's Church, New York, to the Preachers' Union Conference, April 13, 1896, by

REV. D. W. WISHER.

Mr. President and Brethren: According to your desire, I am here to-day to read a paper on "The Way to Salvation." It seems that it has been a very difficult subject to a good many, but I have not found it a difficult one, since I have taken God's Word for my guide.

I shall not attempt to treat on the theories of man, but simply give you God's Word as the foundation and structure of this subject, and what I believe it teaches, for it is "truth without error or mixture," and it is profitable for doctrine and able to make us wise unto salvation."

I need not tell you that man is in need of salvation. This is well known to you all. Let me state to you first who is the Deliverer, and then I will proceed to tell you how to be delivered, according to the Scriptures. The word "salvation" means deliverance. Jesus Christ is the great Deliverer. God gave Him to the world as the Deliverer, Thess. i: 5-9: "For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." He gave Him as a free gift to the world, John iii: 16: "For God so loved the world

that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Man's sincerity cannot save him ; nor can his own righteousness save him ; neither can his prayers save him ; nothing but repentance and faith in our Lord Jesus Christ. The debt is paid ; Jesus paid it with His own blood. Rom. v:6.: "For when we were yet without strength, in due time Christ died for the ungodly." The way to obtain this deliverance, and the only way that I find that God's Word teaches is by faith and repentance. Eph. ii:5: "Even when we were dead in sins, hath quickened us together with Christ. By grace ye are saved." 8 v.: "For by grace ye are saved, through faith, and that not of yourselves ; it is the gift of God." 9 v.: "Not of works, lest any man should boast." Rom. iii:24: "Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. iv:16: "Therefore it is of faith that it might be by grace to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Also 24 and 25 v., and Rom. vi:17: "The sinner is lost ; he is far from God ; and God sent His Son into the world to seek and save the lost sinner—Matt. xviii:11: "For the Son of man is come to save that which was lost." I John iv:10: "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

Repentance and faith are lined together ; they cannot be separated.

What is repentance? Repentance is a change of mind and disposition, with regret and sorrow for something done, and a want for it to be undone. But how can he repent unless he has faith in the Deliverer, who has power to undo it? Let us quote Isaiah 1v: 7: "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him; and to our God, for He will abundantly pardon." 8v.: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Repentance is not only being sorry for sin, but turning away from it, hating it, and by faith in the Redeemer's blood. II Cor. vii:10: "For Godly sorrow worketh repentance to salvation, not to be repented of, but the sorrow of the world bringeth death."

What is faith? Heb. xi: 12. Faith is confidence; it is obedience, it is belief; it credits what God says as true without doubt; it is the medium through which the sinner receives divine favor. Without it no man can please God. Heb. xi: 6: "But without faith it is impossible to please God, for he who comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

The way of salvation is plain. God's word teaches it. It is not a dark mystery to understand; it is simple, plain, practical truth. "Though a man, if a fool, he need not err therein." In the days of our blessed Lord when on earth. He taught it. The woman came to Him and touched His garment, and said: "If I could but touch the hem of His garment I shall be made whole." She did so. Jesus inquired

who touched Him, not that He did not know, He said : " Daughter, be of good comfort, thy faith hath made thee whole. Go in peace." (Matt. ix: 22). " When Jesus saw their faith, He said unto the sick of the palsy: Son, thy sins be forgiven thee." (Mark ii: 5).

And there are numerous other passages of Scripture which I might name that bear upon this subject, while Christ was here on earth, talking among the people.

After Christ's death and resurrection the first Gospel message, which is the ground work of all, is found in Mark xvi: 15: " And He said unto them: Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." By this, sinners are lost eternally because they reject and will not believe on the Son of God. By their repentance and faith in our Lord Jesus Christ they are saved. Christ sent His disciples and ministers to proclaim the Gospel truth. They that believe it are saved; they that believe it not are damned. Of course, if a man does not realize his guilt, and is not convinced that he is guilty, and does not see his need, he will not believe on Christ, for his heart is hardened by sin, and that sin, which is the most damnable of all, is unbelief. If He wanted His disciples and apostles to tell men to go and pray for their salvation He would have said so, but nowhere in the Scriptures, old or new, do I find where he tells the lost sinner to go and pray for His sins, nor to look for a sign, nor to go certain places and pray, for God does not hear lost sinners pray.

"How, then, shall they call on Him in whom they have not believed, and how shall they believe in Him whom they have not heard, and how shall they hear without a preacher?" Rom. x : 14.

If so, Christ would have taught them how to do it, for we that are saved know not how to pray as we ought "without the Spirit helping our infirmities."

"Now, we know that God heareth not sinners, but if any man be a worshipper (or believer) of God, and doeth His will, him He heareth." John ix: 31.

"Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself makes intercession for us with groanings which cannot be uttered." Rom. viii : 26.

"Will God hear his cry when trouble cometh upon him?" Job xxvii : 9.

"There they cry, but none giveth answer because of the pride of evil man." Job xxxv: 12.

"Then shall they call upon Him, and He will not answer ; they shall seek Him early, but they shall not find Him." Prov. i : 28.

"They cried, but there was none to save them ; even unto the Lord, but He answered them not." Ps. xviii : 41.

"When ye spread forth your hands I will hide mine eyes from you ; yea, when ye make many prayers I will not hear you ; your hands are full of blood." Isaiah i . 15.

"If I regard iniquity in my heart, the Lord will not hear me." Ps. lxvi : 18.

Dear brethren, here I stand and believe God's

Word, if all the world should go back on it—not my word, but God's Word—by which we all shall be judged. It is as clear as the sunlight; it is truth without mixture; it is a sharp two-edged sword; it cuts wherever it is preached; it is the truth of God through Jesus Christ. Jesus says in John x: 9: "I am the door; by Me if any man enter in he shall be saved, and shall go in and out, and shall find pasture;" and in John xiv: 6: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." The Apostle Paul also says: "That we are saved by grace through faith, and that not of ourselves." Christ talking to Nicodemus, in the third chapter of John makes it plain. Read from the fourteenth to the eighteenth verses, where it sets forth faith as the way to salvation; also the thirty-sixth verse of the same chapter. Read the fourth chapter of John, about the Samaritan woman, how Christ opened unto her the Gospel of salvation, and in particular, read verses thirty-nine and forty-two; then read the fourth chapter of John, about Christ and the nobleman, when He healed his son; also read from the forty-eighth to the fiftieth verses of the same chapter. Then you see that faith is one of the crowning jewels that God has given wherein we can obtain this blessed salvation.

But just let us note: how can man get this faith? Rom. x: 17: "So, then, faith cometh by hearing, and hearing by the Word of God." John v: 24: "Verily, verily, I say unto you, he that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from

death unto life." Also, of the same chapter, read from the thirty-ninth to the forty-seventh verses.

Now, I will continue to give you Scripture references of the only way to salvation:

"Then said they unto Him, 'What shall we do, that we might work the works of God?'"

"Jesus answered and said unto them, 'This is the work of God, that ye believe on Him whom He hath sent.'"

"And Jesus said unto them, 'I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.'"

"And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day." St. John vi: 28, 29, 35, 40.

"He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."

"But thus spake He of the spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because Jesus was not yet glorified." St. John vii: 38, 39.

If I do not the works of my Father, believe me not."

"But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in Him." St. John x: 37, 38.

"The sinner is dead, then how can he pray?"

"And you hath He quickened, who were dead in trespasses and sins;"

“ Even when we were dead in sins, hath quickened us together with Christ (By grace ye are saved.”)

“ But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.” Eph. ii : 1, 5, 13.

“ That we should be to the praise of His glory, who first trusted in Christ.”

“ In whom ye also trusted after that ye heard the word of truth, the Gospel of salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.” Eph. i: 12, 13.

“ Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he was dead, yet shall he live.”

“ And whosoever liveth and believeth in me shall never die. Believest thou this?” John xi: 25, 26.

“ Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.”

“ For I bear them record that they have a zeal of God, but not according to knowledge.”

“ For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.”

“ For Christ is the end of the law of righteousness to everyone that believes.”

“ For Moses describeth the righteousness of the law, That the man that doeth those things shall live by them.”

“ But the righteousness which is of faith speaketh

on this wise, Say not in thine heart, Who shall ascend into heaven? that is to bring Christ down from above."

"Or, Who shall descend into the deep (that is to bring up Christ again from the dead)."

"But what saith it. The word is nigh thee even in thy mouth, and in thy heart: that is the word of faith which we preach ;"

"That if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead thou shalt be saved."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

"For the Scripture saith Whosoever believeth on Him shall not be ashamed."

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all who call upon Him."

"For whosoever shall call on the name of the Lord shall be saved."

"How then shall they call on Him in whom they have not believed? and how shall they believe on Him of whom they have not heard? and how shall they hear without a preacher?" Romans x : 1-14.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ :"

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans v : 1-2.

"But to him that worketh not, but believeth on

Him that justifieth the ungodly, his faith is counted for his righteousness." Romans iv : 5.

On the day of Pentecost they repented and believed the Gospel, and three thousand souls were converted, baptized, and added to the church in one day. (Acts x:2-22). Saul was converted on his way to Damascus, when he was stopped by the way by a shining light from Heaven ; and Jesus called unto him and said : "Saul, Saul, why persecutest thou me ?" (and he said :) "Who art thou, Lord?" And the Lord said : "I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks." And he, trembling and astonished, said : "Lord, what wilt Thou have me to do?" And the Lord said unto him : "Arise and go into the city, and it shall be told thee what thou must do." He was then and there a changed man, and he believed then and there, because afterward he prayed, worshipping God. Read Acts xi:17-18 ; John viii:24-44-46 ; Acts v:43. Paul and Silas, bound in jail at Philippi, when they were loosed by the power of God, spoke words of comfort to the jailer, who was about to slay himself. The jailer asked ; "What must I do to be saved?" Paul said : "Believe on the Lord Jesus Christ and thou shall be saved and thy house." (Acts xvi:31). Also read about Philip and the Eunuch, in Acts viii:37 ; I John v:10-13.

Dear brethren, by faith and repentance is the way to salvation. You can see that we are taught by the Scriptures that we are delivered by faith in Christ, that we live by faith, that we walk by faith, that we stand by faith and that we overcome by faith in Christ.

"Watch ye, stand fast in the faith, quit you like men, be strong." I Cor. xvi:13.

"For, though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

"Rooted and built up in Him, and established in the faith, as ye have been taught abounding therein with thanksgiving." Col. ii:5-7.

"Let us hold fast the profession of our faith without wavering, for He is faithful that promised." Heb. x:23.

"For we walk by faith and not by sight." II Cor. v:7.

"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I live now in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. ii:20.

"By faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which He condemned the world, and became heir of the righteousness which is by faith."

"By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

"By faith He sojourned in the land of promise, as in a strange country, dwelling in tabernacles, with

Isaac and Jacob, the heirs with him of the same promise."

"For He looked for a city which hath foundations whose builder and maker is God."

"Through faith also Sara herself received strength to conceive seed, and was delivered of a child, and she was past age, because she judged Him faithful who had promised."

"Therefore sprang there even of one and him as good as dead so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable."

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth." Heb. 11: 7-13.

I bless God for His Word, which is truth. He has enabled me to receive it. I believe it, and I preach it ; wherein I stand by faith in Jesus Christ my Lord, proclaiming His Word, in which he gives His Spirit. It is sharper than a "two-edged sword"; it is "sweeter than honey; yea, the very droppings of the honeycomb ; it is the power of God unto salvation to every one that believeth." When the dusty march is over I shall blow the trumpet of God no longer, warning sinners to repent and believe the Gospel of the once crucified and risen Saviour. The last note has been touched by its magnetic power, believed in his heart, confessed with his mouth the Lord Jesus. For I am able to say, like Paul of old : "For I know whom I have believed, and

I am persuaded that He is able to keep that which I have committed unto Him against that day." And, furthermore, I shall, with all the rest of the believers, like Paul, triumphantly say : "I have fought a good fight ; I have finished my course ; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but to all them also that love His appearing."

Therefore, brethren, Jesus is seeking the sinner ; He is knocking at the door of his heart : " Only believe and thou shalt be saved."

Brethren, let us be careful, for we are warned not to take from nor add to God's Word. (Prov. xxx: 5, 6; Rev. xxii: 18, 19; Rom. iii: 4). Do not let us do as the Pharisees. Read Matt. xxiii: 14, 15.

So the way to salvation is by repentance and faith in our Lord Jesus Christ.

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